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A MANUAL OF CHURCH DOCTRINE

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BY

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PREFACE

THE intention of the following pages is to set out a point of view from which the writers believe that the Church system of the Church of Scotland may properly be interpreted and received. Their purpose is not controversial, but exegetic: their desire is to show that within the documents by which that Church defines her position there is justification for an explicit adherence to the principles of the Church Historic not only with regard to doctrine, which will hardly be doubted, but also with regard to the nature of the Church itself, to Ordinance generally, and with regard in particular to Sacrament and Ministry. They do not desire to insist that these documents leave room for no other interpretation; the documents are designed to be to a

certain extent comprehensive. The Westminster Assembly contained an active Brownist or Independent minority as well as an Anglican element, and the adhesion of both of these was desired.

The standards which resulted do not then represent the full Presbyterian position at the golden period of Presbyterianism, but only its necessary commonplaces in a minimum statement painfully secured. The present writers believe that the principles of interpretation which they use lead to a result which corresponds with the actual intention of the Standards, as that existed in the mind of the Scottish representatives in the Assembly, and present the view which commended the Westminster Standards to the Church of Scotland, and made their adoption by the General Assembly possible. 'The Presbyterian (of the early 17th century) no less than the Roman or Anglican, believed in a Church,

visible, universal and divinely ordered. . . . The Presbyterian was in fact the High Catholic of Puritanism' (Mr. Marriott might have said, 'of the Reformation'), 'and the Genevan type of Catholicism was even less Erastian than the Roman.'[1] The views presented in the following pages are the views which, in the judgment of the writers, lineally represent those of the authors of our Standards as they may be expressed in the manner of our own time; for which therefore something more than legitimacy may be claimed.

For the Note on the Baptism of Infants the writers are indebted to the Rev. Roger S. Kirkpatrick, B.D., Yarrow, from whom, and from the Rev. J. D. McCallum, B.D., Larkhall, and the Rev. A. W. Wotherspoon, M.A., Glasgow, they have received much kind assistance in the preparation of the following pages.

[1] *Falkland and His Times*, p. 22.

CONTENTS

I. THE CHURCH OF GOD.

PAGE

Its Creation 1
Its Calling 7
The Church Visible and Invisible . . 12
Catholicity 15

II. THE DOCTRINE OF ORDINANCE . . 20

The Sacraments and the Incarnation . 24
The Sacraments 27
Baptism 39
Subjects of Baptism 47
Sequel of Baptism 52
Form of Confirmation 59
Note on the Baptism of Infants . . 66
The Lord's Supper 71
The Services of the Church . . . 87
The Sacramental Life 94

III. DOCTRINE, OR THE WORD.

Holy Scripture 106
Creed of the Church 112
Faithfulness of the Church of Scotland to Catholic Doctrine 125
Formal Relation of the Church of Scotland to the Nicene Creed and the Councils 127
Church of Scotland—Its History as a Branch of the Catholic Church . 133

PAGE

IV. MINISTRY 140

ORDERS OF MINISTRY 151

ORDINATION 166

THE MINISTERS OF ORDINATION . . . 169

AUTHORITY TO ORDAIN 172

THE DIACONATE 175

LAY ELDERSHIP 176

NOTE 180

I

THE CHURCH OF GOD

ITS CREATION

Our Lord Jesus Christ, while He was yet with us, spoke of His purpose to build on Himself, the Rock, a Church, against which 'the gates of Hades' (*i.e.* the power of Death) should not prevail; it should be continuous and enduring. He spoke of the flock of God, of which He Himself should be the Shepherd and the Door. He constantly taught a Kingdom of God, which He compared, for example, to a group of virgins going out to watch for the Bridegroom (Himself), or to a household of servants to be entrusted with the goods of their absent Lord (Himself). It appears from His final discourse to His Apostles that the Society, which He designed to

create and to leave in the world to represent Him until His return, would be vitally a single whole, organically one as a living plant is one. From His prayer to the Father, which followed this discourse, it appears that the Society should consist of (1) those whom the Father had already given to Him, and (2) those who 'should believe upon Him through their word'; and that these should be perfected into 'one.'[1] This 'one' is the Church of God.

At the time of His Ascension our Lord left behind Him in readiness in the world the constituent elements of the Church, a nucleus for its future development. There was the Discipleship—the Holy Flock; and in the midst of this, a Ministry—the Apostleship; and these Apostles had in charge the apparatus of grace. He had taught them the Name of the Father, He had taught them to pray, He had taught them the things concerning the Kingdom of God, He had instituted for them the

[1] St. John xvii. 23.

Sacraments; they knew Himself for Whom they were to be witnesses, and they knew the great redemptive acts which were to be the substance of their Gospel to the world; and they were clothed by Him with mission and commission to go into all the world, making disciples, baptizing and teaching. All things were ready. Out of the dust God had prepared a Body for His Son, the Second Adam—though as yet there was no life [1] in it. Our Lord's Ascension was followed by a time of pause and silence. He had commanded the Apostles to wait for that which the Father had promised, the Baptism of the Holy Ghost. When the Paraclete should come, they should receive power and become Christ's witnesses.

On the Fiftieth Day (Pentecost) the promise of the Father was fulfilled. Christ

[1] The question which the Apostles addressed to Christ on the very eve of His Ascension is one of the indications that, up to that moment, they were still 'without understanding,' even without spiritual capacity for understanding (Acts i. 6).

had prayed the Father, and He sent forth that Other who should abide with them. Once more God breathed into the clay, and the Body prepared for Christ arose and lived. The mouths of the Apostles were opened; their understanding was quickened. The Spirit brought all things to their remembrance: He took the things of Christ and showed them to them; and they received power, and with great power testified of the Resurrection: they began to preach and to baptize; on that day there were added about three thousand souls. Pentecost is the birthday of the Church of God.

The Church is thus a Divine creation, not a self-associated fellowship. It is the product of life, not of mechanism. It is from above—not built by us upon earth, but descending from God out of Heaven, and laying hold of us to assimilate us to its order.[1] It is the immediate sphere of the operation of the Holy Spirit mediated to it through Christ. If we speak of the

[1] Milligan, *Ascension*, p. 233.

Church as the City of God, the Holy Spirit is compared [1] to a River of Life flowing continuously to and through it from the Throne of God and of Christ; or if we think of the Church as Christ's Body, we may compare the Holy Spirit to the nerve current from the Head to the members. By His mediation of the Holy Spirit Christ rules, Christ acts, Christ teaches, Christ ministers among us; and Christ's ordinances become channels of Christ's activity. The Paraclete does not speak 'from Himself.' [2] He has no self-originated communication, but whatsoever things He hears He speaks.[3] The truth into which it is promised that the Spirit shall lead the Church is the truth of every word which Christ has spoken.[4] The ordinances which the Spirit honours are those ordinances which Christ has set in the Church. There is no 'Kingdom of the Spirit' known to

[1] Rev. xxi. 1. [2] St. John xvi. 13. [3] *Ibid.*
[4] St. John xvi. 13, compare xiv. 26; and *Confession of Faith*, i. 6.

us; but only a Kingdom of Christ in and by the Spirit. The Church is not an incarnation of the Spirit of God, but is an extension of the Incarnation of the Son of God. We must be careful, then, not to think of the Church as anything apart from Christ or as possessing inherent vitality or power of its own. It has nothing but what from moment to moment is communicated to it by its Lord. Though it is filled with Divine Life, it 'has not life in itself.'[1] It is inspired by the Spirit, but inspired only with the thought which is in Christ's mind. It knows the truth, for it has the faith which has been once for all delivered to it—but it is only a witness to that truth; the Church is in no sense an oracle or source of truth. It can bring forth new things as well as old—but only from the treasury of which it is keeper; and in bringing forth the new cannot deny the old. The Faith, the Ministry, and the Sacraments are all anterior to the Church—

[1] St. John vi. 53.

given to it, and to be guarded by it as they have been given. The Church owns nothing, but it is a steward, of whom one thing is required—that it be found faithful. The Church has authority, not power: power is of God. It has authority to minister, but no authority over what it ministers. It cannot change the King's word. It cannot modify Christ's ordinance. It is a servant, not a master of the Law. And it dare not be ashamed of Christ or of His Word, lest He be ashamed of it.

ITS CALLING

The Church's Calling is, then, a Heavenly Calling.[1] As the Father sent Christ into the world, so Christ sends us into the world,[2] representing Him and united with Him in His Mediatorial offices as *Prophet*, *Priest*, and *King*.

(1) In unity with Christ as the Prophet of God, the Church's Calling is PROPHETIC.

(*a*) It is *Evangelistic*. It originates in

[1] Heb. iii. 1. [2] St. John xx. 21.

a Mission—the Mission of Christ to the World. The Church is sent to the Nations, to preach the Gospel to every creature and to gather out the Election in readiness for the Advent. No lapse of time can alter the character thus impressed upon it in its origin—the Church exists to evangelise.

(*b*) Its calling is further to *testimony*. Its prophetic function is not limited to the preaching of Christ outside of Christendom. Everywhere, within Christendom and without, the Church is surrounded by a world which does not know the Father; and it has to declare the Father by testifying to the Son. The Church is God's witness of the Incarnation, of the Atonement, of the Resurrection, of the Ascension, of Christ's final glory, and of our assembling to Him to receive the deeds done in the flesh. By the Spirit it has to convict the world's conscience 'of Sin and of Righteousness and of Judgment,'[1] preparing the way of the Lord.

[1] St. John xvi. 8.

(2) In unity with Christ as the one Eternal Priest of God, the Church's Calling is PRIESTLY.[1]

(*a*) It is a calling to *worship*. There is a worship in the Spirit and in the truth which God seeks: of that the Church is the appointed Minister. As a body the Church has it in charge to 'hallow the Father's Name,' and to present before Him the Memorial of Christ and the Sacrifices of Alms and Praises with which He is well pleased.

(*b*) It is a calling to *intercede*. The Father wills that Christ's voice of pleading heard in Heaven should, by means of the Church, be heard from earth both in behalf of those who are in Christ and also for the world—and for the revelation of God's Kingdom. The Church's calling to intercede is coextensive with that of its Lord, with Whom it thereby in the Spirit cooperates. To the measure of its understanding and power it has to re-echo here the whole supplication of Christ and to

[1] Prof. Lindsay, *Church and Ministry*, i. v.

reflect to God His whole purpose in Christ.

(*c*) It is a calling to *bless*. There is committed to the Church a Ministry of benediction upon all that is good: upon everything in the natural life which is of God's institution and which is according to God's will—upon lawful authority and honest law—upon human affections and unions—on all which because it is not against Christ is for Him. In the Name of God the Church meets the world with Christ's peace: and where the son of peace is, there the peace shall abide.

(*d*) Because in such functions it represents Christ, the Church's calling is to *holiness*. It has to cast out of itself the evil, and to keep itself separate to the methods of Heaven. It has to glorify Christ by what it is as a Holy Fellowship and as an embodiment of the Kingdom of God. It has to perfect itself as the instrument of Christ's will.

(3) In unity with Christ, to Whom God

has given the Kingdom, the calling of the Church is to all the graciousness of HIS ROYALTY and watchfulness of His shepherding.

(*a*) Towards those that are within, the Church's calling is *Pastoral.* Through its ministry it has to feed the flock of God, to take the oversight thereof, to lead in paths of righteousness, to fulfil the work of Christ in subduing us to Himself. It has to deliver to the baptized that One Faith which it has received, to teach them to observe all things whatsoever the Lord has commanded, to train and aid them to walk in the Spirit. There is both an instruction and a discipline for them that are within, with an especial duty to 'feed Christ's lambs' in the godly and Christian upbringing of youth. The Church must 'keep in the Name of God' those whom the Father has given to the Son.

(*b*) Towards all those that are without, the Church's Calling is to *Mercy.* Representing Christ in His fulness, it has a min-

istry to need, bodily as well as spiritual. All works of charity lie within the Church's duty. Every work of reclamation or of preservation, all protection of helplessness, or prevention of evil, or defence of the oppressed, or rebuke of injustice is proper to it. The Church is called to speak and to act for Him Who had compassion on the multitude because they were as sheep not having a Shepherd, and its works must agree with its word.

THE CHURCH VISIBLE AND INVISIBLE

'The Catholick or Universal Church which is invisible consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the Head thereof: and is the spouse, the body, the fulness of Him that filleth all in all.

'The Visible Church, which is also Catholick or Universal . . . consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord

Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of salvation.' [1]

The distinction here drawn is important. In the knowledge of God, to Whom time is not, 'The Holy Catholick Church' of all ages (as above defined) exists and constitutes 'one thing.' It is the whole company of the redeemed, that which God has given to the Son, that which Christ has loved, for which He gave Himself, which at the last He shall present to Himself faultless. From the human point of view this is necessarily 'invisible,' since by far the greater part of its existing membership is at rest in Paradise, and part has a place only in God's purpose and is not yet called into being.

Part only, then, of this 'Holy Catholick Church' can be at one moment 'visible.' 'We who are alive' represent in place and time that whole which God alone sees in its completeness. The great procession of

[1] *Confession of Faith*, xxv. 1, 2.

the faithful crosses the world's stage—and only such part of it as is actually crossing the stage is visible ; and as it passes through the world, a 'Mixed Multitude' (like that which went up with the Hebrews) goes with it and blends with its march [1]—'they are not all Israel which are of Israel' [2] (the seal of God is that the Lord knoweth them that are His) [3] : nevertheless this is God's Israel which, as we watch, is on its way, and upon this which we can see falls for its day the Church's vocation in the world : to this for the day is committed the stewardship.[4]

'Unto this Catholick Visible Church

[1] Exod. xii. 38. [2] Rom. ix. 6. [3] 2 Tim. ii. 19.

[4] The popular conception of two co-existing Churches—a 'Visible Church' a merely outward organisation, and an 'Invisible Church' which consists of the truly spiritual members of that outward organisation—is without authority in, and indeed is contrary to, our standards. As a matter of fact no separate society of the truly spiritual exists, and our Lord has explicitly forbidden the attempt to form such a society (St. Matt. xiii. 29). The distinction drawn by *The Confession of Faith* between the Church Invisible and the Church Visible is the universally admitted distinction between the Holy Catholick Church inclusive, and the 'Church militant here upon earth.'

Christ hath given the Ministry, oracles and ordinances of God, for the gathering and perfecting of the Saints in this life to the end of the world: and doth by His own presence and Spirit, according to His promise, make them effectual thereunto.' [1]

CATHOLICITY

(*a*) The word *Catholick* means in the first place 'universal'—not confined to one Nation, as election was before under the law.[2] The whole company of the baptized is in the mind of Christ one Society: interruptions of communion within this Society are of man, not of God. The Church is one by bond of nature, as a family is one whether united in friendship or not. Particular (or local) churches are members thereof.[3] For purposes of discipline and order the Church has generally been organised on the basis of locality—'the saints in every place' being grouped together under one authority.

[1] *Confession of Faith*, XXV. 3.
[2] *Ibid.*, 2.
[3] *Ibid.*, 4.

The governmental divisions of the Church have as a rule followed secular divisions, and in the first place coincided with the 'City' and its dependent district. When the Empire broke up into nationalities, National Churches came to be recognised. These, while professing the same faith and holding the same ordinances, exercised within limits more or less defined, the right to frame canons (or rules) for their own government, and to follow different usages in worship and (in detail) of custom.

When in the Sixteenth Century the general corruption of faith and morals led to the Reformation and its protest against the Roman usurpation, the sporadic and gradual nature of the movement in one after another of the National Churches which accepted it, led to a pronounced accentuation of their autonomy. While retaining in common the Divine Ordinances and the Catholick Creeds,[1] they adopted, each for itself as it was reformed, 'Confes-

[1] Allen, *Christian Institutions, pp.* 326-332.

sions' or statements of doctrine, for the guidance of teaching and for testimony: and they regulated their internal policy on different models. They have not thereby changed their identity or broken their continuity. They are the same National Churches now reformed, and members of the one visible and Catholick Church which our Standards define.

(*b*) The word 'Catholick' is also used in a secondary sense which it acquired at a very early date, with the rise of heresy and the occurrence of schism. In this sense it is applied to the Church in the direct current of its life, as distinguished from elements which have diverged into by-channels, or which have fallen into separation or into error. The Catholick Faith means the Faith which, being guaranteed by the Holy Scriptures (the Rule of Faith), has been continuously and permanently held from generation to generation. A Catholick doctrine is one which, deriving from Apostolic delivery, has been held and

taught by the Church, and has been guaranteed in the acceptance of it by the flock. It is thus distinguished from sectional opinion. It is distinguished also from doctrine upon subjects which have emerged into attention at periods later than the first period, and which cannot therefore be directly verified in the Apostolic deposit. A Catholick practice is one which is rooted not in local or temporary use, but is immemorial in the Church generally. What can be dated as new at any point in post-apostolic history is at the most something less than Catholick.

(*c*) The word 'Catholick' has also a canonical and juristic sense which is decided by the Edict of Gratian, Valentinian, and Theodosius (A.D. 380): that those are to be called Catholicks who believe 'the one Godhead and equal majesty and holy tri-unity of the Father, the Son, and the Holy Ghost.' The Scottish Reformers in 1558 had this definition in view when they required that 'the Church be reformed

in accordance with the precepts of the New Testament, the writings of the Ancient Fathers, and the Godly laws of the Emperor Justinian ' [1] (in whose code the Theodosian Edict had been incorporated). In the same sense the Second Helvetic Confession cites the Edict, and continues: ' Since we are then every one of us of this Faith and Religion, we trust that we shall be held by all not for heretics but for Catholics and Christians.' To that Confession the Church of Scotland adhered in 1566 and 1567, and renewed the adhesion in the Glasgow Assembly of 1638 as incidental to its return to the Presbyterian platform. By the custom of Christian antiquity and by the public law of Europe the Church of Scotland is entitled to be called Catholick.[2]

[1] Keith, I. vi.; Laing, *Knox's History*, i.

[2] *Requirements of the Church of Scotland for Union:— Doctrine.* (Tract published by Wm. Blackwood and Sons, Edinburgh.) And see Allen, *ut supra.*

II

THE DOCTRINE OF ORDINANCE

THE Church of Scotland teaches that the 'outward and ordinary means by which Christ communicates to us the benefits of Redemption are His *Ordinances*, especially the Word, Sacraments, and Prayer.'[1] An ordinance is a thing *ordered*.

Christ has instituted in the Church certain external means for spiritual purposes. In themselves they can have no spiritual effect; and they are administered through persons who of themselves have no power to give them effect. But it is Christ Who has ordered and appointed them, and Christ has power in earth as in heaven. It is therefore a rational conclusion, and is moreover an assurance which is constantly and continually verified in Christian ex-

[1] *Shorter Catm.*, 88.

perience, that Christ makes good His own institution, and gives effect to His own ordinance. He stands behind the ordinance, and His action follows its action. He makes it efficacious for the end for which He appointed it. We believe this, because we believe in Christ. His command is a promise. It is done in heaven as it is done in earth.

When it is said that these ordinances are the 'outward and ordinary' means of grace, it is implied that these are not the only methods of grace: it is implied that there are also 'inward' and 'extraordinary.'

(*a*) There are inward operations of Christ by the same Holy Spirit, in which Christ addresses the soul directly, moves the conscience or influences the heart. The one kind of operation does not exclude the other: but, on the contrary, both are simultaneously at work in every Christian life.

(*b*) Ordinances are 'ordinary means' of grace, *i.e.*, they are common to us all,

and are meant for us all alike. But God has also special dealings in providence with each life, unlike His dealings with any other life—and these are 'extraordinary' means of grace. These may be providential: each life is unique, and 'whatsoever comes to pass' in it, is appointed by Divine love and wisdom. Or they may be of a higher and more personal order, as were the appearance of our Lord to St. Paul in the way to Damascus, the voice that rang in the consciousness of Augustine, and perhaps the vision of Constantine. In a human family the father provides home and food and clothing and education for all his children, making no difference—such is the 'ordinary' provision of the household;[1] yet also with each child he deals differently according to character and need. Christ's ordinances are for the household, the Church, and are for every member of it alike, and they are needful to all as the daily bread; but they do not exclude or make less need-

[1] St. Luke xii. 42.

ful interior operations of the Spirit special to each, or the occasional dispensation by which His love awakens, disciplines, or trains each in the individual relation of that soul to Himself. Both methods—the 'outward' and the 'inward,' the 'ordinary' and the 'extraordinary'—are in fact applied to all who are Christ's.

The Spirit Whom Christ sends works in two ways. Christ compares Him in His operation (*a*) to the Wind,[1] and (*b*) to the Water.[2] The wind 'bloweth where it listeth'—it is recognised, Christ says, only in results: we see the branches tossing in the wind and hear their rustling, but we cannot see the wind itself. Such is the Spirit in His natural operation. But He is also like Water, which flows in its fixed and certain channel, to which the thirsty can go and take and drink. Such is the Spirit as He awaits us in ordinance. The Ordinances of Christ are channels of grace. 'The wind bloweth where it listeth'; but

[1] St. John iii. 8, etc. [2] *Ibid.*, iv. 10, vii. 37-39.

of the Living Water it is said, 'Ho! every one that thirsteth, *come ye* to the waters,'[1] 'Whosoever will, let him *take* of the water of Life freely.'[2]

THE SACRAMENTS AND THE INCARNATION

In order to our salvation the Eternal Word 'became flesh'[3] and dwelt among us, taking our nature in its completeness—body, soul and spirit—into union with His Deity, to become the instrument of our regeneration. Through the humanity thus assumed God 'took hold'[4] of our nature to redeem and refashion it. That nature our Lord carried in His own person through death, and by His Resurrection exalted it into a new condition over which death and evil have no power;[5] by His Ascension He obtained for it a place in the Heavenly Order: and so, becoming the Mediator of the Holy Spirit to his Body the Church, He is able to communicate to

[1] Isaiah lv. 1. [2] Rev. xxii. 17. [3] St. John i. 14.
[4] Heb. ii. 14-16. [5] Rom. vi. 9.

us the benefit of His Passion and the power of His Resurrection and the fellowship of His Ascension. Human nature as it exists in Him is a new creation [1] in holiness and immortality,[2] and He imparts that nature to us, through the Holy Ghost, by His ordinances, to recreate us in His own likeness.[3] Believers are 'added to Him,' [4] made members of His body [5] which is instinct with His Life.

The redemptive acts of Christ, to accomplish which He 'became flesh,' are all accomplished in the body as well as in the spirit. Scripture lays emphasis on this fact. He 'became partaker' of our flesh and blood that through death He might destroy him that hath the power of death.[6] He 'suffered in the flesh.' [7] He 'bore our sins in His own body on the tree.' [8] We are sanctified by the offered *Will* of Christ, but it is 'through the offering of the *body*

[1] 2 Cor. v. 17.
[2] Eph. iv. 24.
[3] Phil. iii. 21.
[4] Acts ii. 47.
[5] Eph. v. 30.
[6] Heb. ii. 14-15.
[7] 1 St. Peter iv. 1.
[8] 1 St. Peter ii. 24.

of Jesus Christ.' [1] His victory over death is by the resurrection of the body, in which, being risen, He is Himself and not a ghost,[2] and the issue was for Him an actual ascension into the Heavens.[3]

The method of Redemption therefore is Incarnation. It is in accordance with this that the application of Redemption by the Spirit of Christ should proceed, as it does, not only by such means as those of the word and prayer, but also by *Sacraments*, in which Grace assumes a sensible vehicle and is associated with sign and element for our recognition and appropriation. The Sacraments result from the fact that Salvation operates by Incarnation ; and they import that our relation to Christ is a vital relation, embracing our whole nature, bodily as well as spiritual.

We are not only 'one Spirit' [4] with the Lord, but we are also of His Body. The Sacraments are, then, an essential part of

[1] Heb. x. 10.
[2] St. Luke xxiv. 39.
[3] Acts i. 9.
[4] 1 Cor. vi. 17.

the Gospel, and their doctrine is the seal and crown of the promise and assurance of the Gospel, intimately related to the supreme hope of the resurrection.[1]

THE SACRAMENTS

A Sacrament is an Ordinance instituted by Christ, in which, by material elements ('Sensible Signs') used as He has appointed, He Himself and His benefits are signified, sealed, and applied to believers.[2]

The word 'Sacrament' is not found in Scripture, and it has no exact equivalent in the language in which the New Testament is written. It has been said that the word is, in the first instance, a 'people's word' for *Baptism*, since it properly means a soldier's enlistment oath. Afterwards it came to be used of the Holy Communion as well, since in communicating the Christian renews his baptismal pledge. Then its use

[1] St. John vi. 54.

[2] *Confession of Faith*, xxvii. 1. See also *Larger Catm.*, 162, *Shorter Catm.*, 92.

grew wider, and in the Latin translation of the New Testament it is frequently employed simply as the equivalent of the Greek word 'mystery'; [1] and in the fourth and fifth centuries it was accordingly used for many sacred rites or ceremonies, such as the laying on of hands after Baptism, the separate elements in the Holy Communion, the clauses of the Lord's Prayer, etc.[2] In the Middle Ages it became technical, and came to be restricted to certain principal rites which were regarded as covering the administration of Grace. Of these, however, two had always been recognised as pre-eminent and on a plane by themselves, namely, Baptism and the Holy Communion; and the Reformers unanimously inclined to restrict the name Sacrament to these.[3] These two Ordinances

[1] Eph. i. 9, iii. 3-9, v. 32; Col. i. 27; 1 Tim. iii. 16; *Apoc.* i. 20, xvii. 7.

[2] See Bingham, *Antiquities*, xii. 1. 4

[3] 'We acknowledge and confess that we now in the time of the Evangel have two chief Sacraments only, instituted by the Lord Jesus, and commanded to be used of all those that will be reputed members of His Body' (*Scots Con-*

stand alone among our Lord's Institutions in their use of material elements (as well as word and action) for spiritual purpose, and in their universality [1] of application. The Church of Scotland adopts this restriction of the term.[2] There are two such ordinances and only two, because these two cover the whole field of the Christian Life. The one is the Sacrament of entrance into life in Christ, the other of abiding and of growth in that life. There is no room for any third ordinance of parallel scope or of comparable importance.

'A Sacrament has two parts' (*Larger Catm.*, 163): the one 'an outward and sensible sign used according to Christ's appointment,' the other 'an inward and spiritual

fession, xxii.). The phrase 'two chief' sacraments may be noted; Calvin did not object to Ordination being called a Sacrament, although he would not number it among the ordinary Sacraments, 'because it is not ordinary or common to all believers, but is a special rite for a certain function.' *Institutes*, xiv. 20, xix. 28. Baxter expresses himself similarly.

[1] 'To be used of all' (see previous note).

[2] *Conf.*, xxvii. 4; *Larger Catm.*, 164; *Shorter Catm.*, 93.

grace thereby signified.' Neither of these, the sign or the grace, is by itself the Sacrament; a Sacrament exists where sign and grace are brought together into one operation and constitute a single action; so that where the sign is, there is the grace, and so that what the sign signifies simultaneously takes place in the spiritual region. This may be illustrated from our own double constitution in body and soul. The body without the soul is not the man, but is only a corpse: the soul without the body is not the man, but is only a ghost. In life, soul and body are found together and constitute one man. The soul acts by means of the body; the body receives life from the soul. Thus, in intercourse with a friend, hand of flesh grasps hand of flesh in greeting: lips of flesh speak to fleshly organs of hearing; but it is soul which by these outward means greets soul, and it is mind which speaks to mind. This is at least analogous to Christ's meeting with us in Sacraments. The outward sign is the *body*

of the Sacrament; Christ by the Holy Spirit is the *life and soul* of the Sacrament.[1]

'There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.'[2]

A Sacrament operates in three manners: its outward part (the sign) '*signifies*, *seals*, and *applies*' its spiritual part or content.[3]

(1.) *It signifies.* That is to say, the sign is appropriate to the grace. Baptism manifestly imports cleansing: The Holy Communion manifestly imports nourishment; and so of the details of each Sacrament, which are individually and designedly symbolic of truth. The sign and the thing signified correspond to each other; else the one would not be a sign of the other.[4]

[1] 'The Spiritual part of both (Sacraments) is Christ and His benefits.' (*Larger Catm.*, 176.)

[2] *Conf.*, xxvii. 2.

[3] *Larger Catm.*, 162; *Shorter Catm.*, 92.

[4] The Sacraments are obviously symbolic. But they are more. The Church of Scotland teaches that what is only symbolic is not sacramental. 'A Sacrament has two parts,'

(2.) *It also seals.* That is to say, it conveys in an emphatic and personal manner; it indicates the individual who receives the Sacrament as himself the object of God's gracious intention; and it marks him (to himself, to the Church, and before men) as being within God's Covenant and one of God's chosen flock.[1]

(3.) *It applies* (or 'exhibits': a word which, as used in theological documents, has the same meaning as 'applies'), that is to say, it actually conveys and confers its spiritual part. What a Sacrament signi-

and symbol is only one of them. A Sacrament 'applies' and 'exhibits' as well as 'signifies' or 'represents.' In this the Ordinances of the New Testament differ from those of the Old Testament, which were merely typical—were signs and no more. The Baptism of John was not a Sacrament, but only a symbol (see Acts xix. 1-7). 'The grace promised is not only offered, but really exhibited and conferred by the Holy Ghost' (*Conf. of Faith*, xxviii. 6, of Baptism). 'We utterly damne the vanitie of those that affirme Sacraments to be nothing else but naked and bare signs . . . whosoever slandereth us, as that we affirme and believe Sacraments to be naked and bare signs, do injurie to us, and speak against the manifest truth' (*Scots Confession*, xxii.).

[1] *Conf. of Faith*, xxvii. 1; *Larger Catm.*, 162.

fies, seals, and applies is not truth but *grace*. It is the efficient instrument of a Divine operation and a medium of grace. It effects that which it symbolises: what it signifies, Christ does. In this it is a Sacrament; and in this a Sacrament differs from the merely symbolic.[1] Other actions may 'seal,' as, for example, Benediction; and may unite symbolic action with the word, as, for example, the lifted hand in Benediction: but these are not therefore Sacraments in the sense of the definition here adopted. They lack the 'sensible signs'—the Elements (of water, bread, wine) which link the Sacrament proper to the method of the Incarnation. It is

[1] This difference appears the more clearly if we contrast the two symbolic actions done by our Lord on 'the night on which He was betrayed':—

(*a*) He washed the disciples' feet, and He said, 'Ye ought also to wash one another's feet.'

(*b*) He took bread and blessed and brake it, and likewise the cup also, and said, 'This do for My Memorial.' To outward appearance the two actions closely resembled each other in character, and His language in the two cases is not dissimilar. But the latter is a Sacrament—the former is not. One is for grace—the other is only for edification.

possible to invent instructive ceremony, or to devise significant symbolism, or to employ rites which shall appeal to the heart by recalling the history or suggesting the doctrine of the Gospel; but it is impossible to invest such things with efficacy, or to create for them a 'spiritual part,' or to make them channels of grace. The Church cannot institute a Sacrament.

The true Minister of the Sacraments is Christ: *i.e.*—the action in each Sacrament is proper to Christ alone. None but He can wash away sin, or can give the Holy Spirit, or can instil life. It is proper to Himself to show His own death for us: He alone can give Himself to be our food. The commissioned Ministry acts in His Name and on His behalf; as the Baptist was nothing but only a Voice, so they are but a hand by which the Lord from Heaven carries out His proper work among us. The Ministry has the *authority* to minister: the *power* is in Christ.

The immediate Agent in the Sacraments

is the Holy Ghost sent forth through Jesus Christ. That which we see of them is only the channel: the Holy Spirit is the River of Living Water Who fills the channel.[1] He conveys to us 'Christ and His benefits,' making the Sacraments 'effectual.'[2] Apart from His action in them, they could be nothing: there is no 'virtue in them, nor in him that doth administer them.'[3] Our whole faith as regards the Sacraments is *faith in Christ* that He stands over His own Ordinance, fulfilling what it implies: and *faith in the Holy Ghost*, that He honours Christ's word, taking the things of Christ and making them ours, so that what Christ wills to do for us is done.

On this account it is that the Sacraments, which to unintelligent apprehension might seem 'external' things, or at least less spiritual than other ordinances such as the

[1] All channels of grace were prepared by Christ before His Ascension, and remained dry channels until Pentecost, when the sluicegates of Heaven were opened and the tide of life set free.

[2] *Larger Catm.*, 161. [3] *Shorter Catm.*, 91.

word or prayer, are the most spiritual of all. Except to faith they are nothing, and except to the spiritual man they are little. It is plain that their 'outward part'—the washing of the skin with water,[1] or the feeding upon bread and wine,[2] can have of itself no effect upon the soul. It is self-evident that 'efficacy'[3] must in such a case depend upon the presence and action of the Holy Ghost. Faith is thrown entirely upon Him to find anything at all in Sacraments. They are nothing in the world except what He makes them; they contain nothing unless what is by Him imported into them. The soul coming to the Sacraments is *compelled* to look through their apparatus of 'sensible sign' (as one looks through, and not at, the glass of a window) to Christ and His benefits, and to the operation of the Holy Ghost as He follows Christ's word.

Faith is then the condition of our assimilation of the grace which the Sacraments

[1] 1 St. Peter iii. 21. [2] 1 Cor. x. 16.
[3] *Conf. of Faith*, xxviii. 6, Of Baptism.

apply. Faith is the correspondence of the human will with the Divine action. To come in faith to a Sacrament is to come to it ENTIRELY, soul as well as body: the soul seeking it, grasping it, yielding to it, apprehending it in its spiritual part, as the body apprehends and receives its outward part or sign. The whole man then comes to a whole Sacrament. To come without faith to a Sacrament is not to come to the Sacrament, but only to come in a bodily way to the outward part of the Sacrament. In such a case, the spiritual part is there, and is offered—in a sense (so far as the Divine faithfulness is involved) is bestowed, BUT IT IS NOT RECEIVED—the spiritual in the man is not accessible to the spiritual in the Sacrament. The grace is there—no failure on Christ's part is possible; but there is failure on the part of the recipient: the living water is held to his lips, but HE DOES NOT DRINK. Thus the grace of the Sacrament is to him for judgment, not for Salvation.[1]

[1] *Conf. of Faith*, xxix. 8.

Faith, however, can take out of a Sacrament only what is in the Sacrament. Faith creates nothing: it seeks and receives. The grace which is in the Sacrament does not depend upon our faith; but our obtaining it from the Sacrament does depend upon our faith. The spiritual part of the Sacrament is the same, whatever we believe or do not believe; but unless we believe, we shall not seek or take it. A vessel is not filled with water by our belief that it contains water; but unless we believe it to contain water we shall not attempt to drink from it. Christ said to the woman who touched His garment, 'Thy faith hath saved thee'—for it was her faith which had caused her to touch His garment. But the efficacious cause of her healing was 'virtue which went out from Christ'; and virtue went out from Christ because there was virtue in Christ. If the woman had touched any one of the disciples, mistaking him for Christ, her faith would have been the same, but she would not have been

healed; no virtue would have gone out from that disciple, because in a disciple there was no 'virtue.' Faith is not creative, but receptive.

BAPTISM

In common with the Church of God generally, the Church of Scotland teaches that 'Baptism is a *Sacrament*'[1]—that is to say, that it has two parts, an outward and visible sign, and a corresponding operation of grace. It signifies and seals; but it also *applies* what it signifies.

The outward part in this Sacrament is washing with water in the name of the Holy Trinity.[2]

The inward part is 'engrafting' into Christ, regeneration, remission of sins, and giving up unto God.[3]

It is not merely for the admission of the

[1] *Conf. of Faith*, xxviii. 1. [2] *Ibid.*, xxviii. 2.
[3] *Ibid.*, xxviii. 1; *Larger Catm.*, 165; *Directory*, 'Exhortation.'

person baptized into the visible Church: Baptism is 'into Christ.'[1] Baptism has efficacy.[2] It not only 'offers,' but in it the Holy Ghost really 'exhibits' (*i.e.* applies) and confers the promised grace.[3] This grace endures; and its possession is a constant reason, on the one hand, for penitence in that we fall short of or walk contrary to it; on the other hand, it is a ground of confidence; it is a background of faith, and an ever present motive of conduct.[4]

This teaching of our Church is to be understood and received in view of the fact that Baptism is the act of God. In Baptism the baptized person does nothing, but only surrenders himself to a Divine operation. True, he comes with confession of faith, renunciation of hindrance, and promise of fidelity. But these are not parts of Baptism; they are conditions of Baptism—steps in the way to it. In

[1] *Conf. of Faith*, xxviii. 1. [2] *Ibid.*, xxviii. 6.
[3] *Ibid.* [4] *Larger Catm.*, 167; *Directory*, 'Exhortation.'

Baptism itself the baptized is passive; so much so that the Scripture compares it to the act of dying, as the extreme instance of passive yielding into God's hands; or even compares it to the burial of the dead.[1] When, therefore, Scripture speaks of this or that as done in Baptism, it is the act of God of which it speaks, not the subsequent response of man to that act. On the Divine side all is real and complete. God does for us whatever is needful for our being put into a state of grace. Of that we can speak confidently. There is not Yea and Nay with God.[2] The contents attributed to Baptism are all of them acts of God; *He* engrafts; *He* regenerates; *He* remits sin; *He* calls and 'engages' us to be the Lord's. God does it, and it is done. But nothing is asserted as to our acceptance or use of this grace, nor of our answer to this calling. We ought in answer to repent, to believe, to turn to God with all our heart, to hold to Christ and to grow up into Him.

[1] Rom. vi. 3-5; Col. ii. 12. [2] 2 Cor. i. 20.

But Baptism does not ensure our doing of any of these things. It only calls for them and makes them possible. No one speaks of Baptismal repentance or of Baptismal conversion, for repenting and turning to God are actions which God gives us grace to do, not things that God does for us. Grace may be received in vain. What is grafted may wither. What is generated may not come to birth. What is born may die. The forgiven may go on to sin. The son may prove prodigal and go from his father's house. Yet the grafting, the generating, the birth, the adoption took place. What, then, we say of Baptism and its effect we do not say of man's response to grace, which is uncertain, but of God's grace, which is sure. Much is true of Baptism which may not be true of each baptized person. We say, 'This God has done for you: what manner of man ought you to be?' The comparisons used in Scripture to explain the operations of Baptism are

such as engrafting,[1] building,[2] adoption,[3] or naturalisation.[4] One idea runs through them—that we are by nature in one condition, parts of a certain whole :—that we are by grace detached from that whole :—and that we are transferred into a new whole and made organically parts of that instead. A shoot grows on one plant : it is cut from it and inserted into another plant, of which it is designed to become a branch. A stone is originally part of the quarry bed ; it is rent loose from that and built into the Temple wall. A child is naturally of its own family—it is taken out of that family and adopted into another. A man is born citizen of one country and renounces that citizenship that he may be naturalised into a new allegiance. So in God's dealings with us—we are 'by nature children of wrath,' children of the First Adam, shoots of the Wild Olive, citizens

[1] Rom. xi. 17-19. [2] 1 St. Peter ii. 5 ; 1 Cor. iii. 9.
[3] Gal. iv. 5 ; Eph. i. 5.
[4] Eph. ii. 12-13 ; Phil. iii. 20.

of this world; and we are called out of darkness, made members of the Second Adam, liberated from bondage, brought into God's family, grafted into Christ, made citizens of the Kingdom of Heaven, in which sin is forgiven, in which grace abounds. We are transferred to a new plane of life, lifted up into a new atmosphere, brought within the operations of the Holy Spirit who dwells in the Body of Christ; into a new world of life and light and love and peace and hope. It is God Who does this: we have not chosen Him, but He has chosen us;[1] if we love Him, it is because He has loved us. God is first; all is of grace; and of this grace Baptism is the Sacrament, 'signifying, sealing, and applying' it. It marks for the individual God's purpose for himself. 'Christ died for the world'—but now:—Christ died for this man. 'God has chosen some'—but now:—God has chosen YOU. And He translates you into the Kingdom of His dear Son.

[1] St. John xv. 16.

This change of status and atmosphere is compared to a new birth: and the act of God in according it is compared to an act of spiritual generation.[1] Grace is never mechanical, never compulsory—but without Divine Grace we can do nothing. Grace may be neglected and unimproved; it may be received to condemnation rather than to salvation: but in order that there may be any response on our part to the great Redemptive acts of God, God's own help is necessary. We may believe, then, that with God's calling there is given God's Spirit. It is at least made possible that the soul should meet mercy with repentance, and love with faith. Baptism is not a mockery. It is 'of the Spirit' as well as 'of water.' Whether by the very fact of the introduction of the baptized by Baptism into the sphere of the Spirit's grace and operation, or whether by direct action of the Holy Spirit upon the soul's effective dispositions, or whether by the implanting of a grace

[1] St. John iii. 5; Titus iii. 5.

of the Holy Spirit into the soul, we must believe that there is constituted for us in our Baptism a real opportunity, and that the Divine 'calling and election' which it unquestionably bestows is sincere. Our faith in God as true seems to imply and to demand this further faith.

It is this faith in God which is expressed when regeneration is said to be part of the content of Baptism.[1] What is meant is the antecedent act of God, whatever that be, which enables for life in Christ. The assertion of regeneration stands for two things, both of the greatest evangelic importance:—(1) for the prerogative of God to be first in our salvation; (2) for the right and duty of the baptized man to exercise faith in God through Christ, and to 'turn to the Lord' with full assurance that God purposes his salvation: 'I will arise and go *to my Father*.' We know that 'God for Christ's sake has forgiven us,' and that we 'are begotten again unto a

[1] *Conf. of Faith*, xxviii. 1; *Larger Catm.*, 165, etc.

living hope by the resurrection of Jesus Christ.' God has given us to Christ. We find ourselves bound to faith and holiness as a man is bound by the ties of blood to natural affection in his home, or to loyalty to his nation and country—debts which are in like manner created for him by the act of God, and which come upon him with his life itself. The goodness of God leads us to repentance. The love of Christ constrains us. God 'engages us to be His.'

SUBJECTS OF BAPTISM

The Church of Scotland further teaches that Baptism is to be administered to the children who are born within the Kingdom of God. Such has been the immemorial practice of the Universal Church. Our Lord has taught us [1] that the little child is the ideal citizen of that Kingdom—'of such' it consists; and it receives them, for in seal of His words Christ took children into His arms and blessed them—and they

[1] St. Matt. xix. 14.

were blessed. So far from the children being required to depart until they shall become adult sinners, our Lord taught that the adult must become as the little child in order to come into the Kingdom. It was in the course of invitation to Baptism [1] that St. Peter said 'the promise is unto you and to your children.'

Baptism is the act of God: we can do no more than be passive under His gracious touch—the condition of His mercy is that we do not resist it. In the child there is no resistance; the soul is 'naturally Christian'; in the child the soul awaits the entrance of grace; it is plastic to the influences of the Holy Spirit—'the Lord, the Life-giver.' In the Baptism of an adult there must always be present a certain fear lest 'he have neither part nor lot in that matter' [2]—God alone knows the heart; but in the Baptism of a little child, thanksgiving may be unshadowed, confident. For we know what God has therein

[1] Acts ii. 39. [2] Acts viii. 21.

done. The rest is still uncertain—we cannot foresee whether this soul will 'work out its salvation' or 'make its calling and election sure'; but we have good hope of it through grace.

The Church is the servant of God's Ordinance, not its master: it can only 'give the bread in due season' and minister where it is sent. Its duty in baptizing is to follow the Divine election; and it dare go no further. It seeks for Baptism those 'to whom the grace belongeth.'[1] In the case of adults this is indicated by their profession of faith and repentance; in the case of infants the indication must be sought in the appointment of God's providence. In practice this appointment is recognised where there is offered a provision of due sponsorship. It is indubitable in the case of 'infants of one or both believing parents.' But in the failure of the parent (by absence, death, insanity, or moral incapacity) his place may be taken by 'some Christian

[1] *Conf. of Faith*, xxviii. 6.

friend.'[1] The law of the Church provides (Act of Assembly 1712) that 'if parents be dead or absent, or grossly ignorant, or under scandal or contumacious,' another sponsor is to present the child—a relation, if possible; and that in the case of foundlings the Kirk Session is to act in this capacity, so that no children in the land may remain unbaptized.[2] What the Church requires as a condition of the Baptism of an infant is, then, reasonable guarantee that the infant shall be reared in the nurture and admonition of the Lord. Where this prospect exists, the Church recognises providential indication of a call to baptize. The child may then be regarded as a disciple[3] and the proper subject of the precept to baptize such and to teach them all that Christ has commanded. Where such prospect is wanting, the Church dare not involve a soul in the responsibility which Baptism constitutes.

[1] *Dir. for Pub. Worship*, Of Baptism, par. 3.
[2] Sprott, *Worship and Offices*, p. 62.
[3] Matt. xxviii. 19 (R.V.).

The Church of Scotland enacts that the person baptizing shall be an ordained Minister.[1] The general rule of the Universal Church has been that the presbyter is ordinarily the Minister of both Sacraments, that Deacons may baptize by special permission, and that in extreme cases of urgent necessity Baptism by Laymen is, if irregular, still valid. The prohibition by the Church of Scotland of Baptism by others than ministers may be considered disciplinary rather than theoretical, and to be intended to emphasise the fact of this irregularity. The general judgment of Christianity is that Baptism is valid if administered by a baptized person, with water, in the Name and Faith of the Holy Trinity. Baptism cannot be repeated: [2] repetition of the form is not Baptism, but sacrilege. In case of uncertainty whether Baptism has or has not been administered, or of uncertainty

[1] *Conf. of Faith*, xxvii. 4; xxviii. 2; *Directory*, Of Baptism, par. 1.

[2] *Conf. of Faith*, xxviii.

whether a rite administered was Baptism, conditional Baptism ought, we may judge, to be sought and given.

Immersion of the person in Baptism is not necessary,[1] but only 'washing with water.' The Greek word for Baptism does not imply immersion.[2] In Northern climates, and in the case of infants, all Baptisms are practically 'clinical,' *i.e.* they are such that precautions have to be taken for considerations of health.

Baptism is 'not to be administered in private places or privately, but in the place of public worship.'[3] Baptism is 'not unnecessarily to be delayed.'[4]

SEQUEL OF BAPTISM

In the case of persons baptized in infancy an important crisis occurs when, having

[1] *Conf. of Faith*, xxviii. 3.

[2] The *Didache*, a document of uncertain but approximately early date, allows as sufficient 'to pour water upon the head thrice' (c. vii.).

[3] *Directory*, Of Baptism, par. 2.

[4] *Ibid.*, par. 1.

been instructed in religion and having reached years of responsibility, they advance to full communion with the Church. To do so they must profess their Baptism, own its obligations, and claim its privileges; and their claim must be admitted and they be confirmed in it by the Church. Hitherto they have been in pupilage: heirs of the kingdom in right of the new birth, but not yet in possession of its fulness. 'The heir, as long as he is a child, differeth nothing from a servant.' [1] A time however comes when the heir is spiritually of age, and may demand to receive his inheritance. He knows what Baptism involves, and the vows of it: he believes what the Church believes; and he consents to be separate from what Christ forbids, and to bear his part in the Church's labours and sorrows and sacrifices; and he asks his place in its active ranks. The Church must inquire of him—that he is indeed Baptized, and that in faith and life and purpose he is

[1] Gal. iv. 1.

faithful, and, being satisfied of these things, must own him and his right, and must serve him heir, and open to him the way into the Holiest. It is due and right that she should do this with formal emphasis—with benediction and prayer, and invocation of the Holy Ghost to add His gifts where He has given and has nourished life.

The fact that no form or direction for this action is contained in the *Westminster Directory* is due to the opposition which Presbyterians and the Scottish delegates had to encounter in the Westminster Assembly from the Puritan and Erastian elements there. 'A paragraph on the subject was prepared, which it was proposed to introduce as a rubric before the form for the administration of the Lord's Supper,' but this, 'if adopted by the Assembly, was rejected by the House of Commons.' [1]

The legislation of the Church has, however, constantly recognised and provided

[1] Sprott, *Worship and Offices*, p. 86.

for this crisis in the life of her children. The First Book of Discipline, for example, says—'None are to be admitted to this mystery (*i.e.* the Holy Communion) who cannot formally say the Lord's Prayer, the Articles of the Belief (*i.e.* the Apostles' Creed), nor declare the sum of the Law.' In the period which followed the Reformation 'candidates were carefully instructed, and their admission no doubt took place in church at the public examination of the Congregation before Communion, which was long universal.' [1] In 1706 the Assembly desires Ministers to take as strict a trial as can be of such as they admit to the Lord's Supper, and that they diligently instruct them . . . and charge upon their consciences the obligations they lie under from their baptismal covenant, and seriously exhort them to renew the same.'

Baptism is a complete Sacrament: on God's side it ensures to the baptized 'all things that pertain to life and godliness.'

[1] Sprott, *Worship and Offices*, p. 84.

But it calls for our response—'a covenant is not of one'; on our side we must own and embrace its gift and obligation. While this is true in all cases, it is of course the more obviously necessary where Baptism has been received in infancy. The relation constituted by Baptism then requires to be completed, on the part of the baptized, by conscious acceptance of its status; and, on the part of the Church, by such examination and preparation as are referred to above, and that formal act by which full consequence is given to the earlier act of their admission into His flock. At this stage of the Christian Life we should not only look forward to the Lord's Table and all that participation therein implies, but should first and foremost look back to Baptism, and desire to perfect what concerns that, by the open confession of Christ before God and man, and by securing from the Church recognition and confirmation in the place which Baptism bestows. When the Baptismal status is thus completed,

the way is open to the Holy Table, and to all Christian privilege. It is therefore *Baptism*—the completion on our side of Baptismal relations, the perfecting by the Church's seal of our access to the Baptismal inheritance, and the reinforcement of Baptismal grace by the Holy Spirit—which ought at this point to be primarily before the soul's gaze.

As, then, any baptized person approaches the age of responsibility (nature itself marks the transition and indicates the fitting stage of growth), attention should be directed to this step in our vocation. Parents, Sponsors, Teachers, the Ministry should speak of it, should direct instruction toward it, should move the young soul to a desire to take it. There should be affectionate invitation. There should be personal encouragement. Everything for the soul's progress in grace depends upon its resolution at this crisis of experience. It is a moment of decision. It is the opportunity consciously and personally to embrace the

Service of Christ and commit self to His keeping; the occasion upon which conversion may become definite, and faith become aware of itself, and an eternal bond of love to Christ be formed. When candidates have offered themselves, they should receive the most loving welcome, and they should enter on a most careful preparation, both of the mind and of the heart, but especially of the heart, leading them to a final examination of their intention, purpose and readiness, and so to the moment when before God and the Church they may own and renew the vows once made on their behalf: when in solemn prayer the Holy Ghost shall be invoked to establish and endow them for new needs and for new service, and hands of blessing shall be stretched out upon them, and they shall know themselves received to the place which Christ has prepared for them.

FORM OF CONFIRMATION

It is entirely uncertain whether there is any direct connection between the rite later known in the Church as 'Confirmation' or the 'Complement of Baptism,'[1] and the laying on of the hands of the Apostles, of which two instances are recorded.[2] There is not evidence that this was done except by Apostles, and no evidence that it was done by them generally, or for all who were baptized by others. Apostles were few; Baptisms were many and in many places—the physical difficulties in the way of the supposition are obvious. Some such practice, indeed, may well have existed in general ministry;[3] Baptism constantly took place where conversion took place (Acts viii. 38, xvi. 33, etc.), and there might well follow, when opportunity oc-

[1] See Lacey, *Mysteries of Grace*, p. 29.

[2] Acts viii. 14-25, xix. 1-6.

[3] The reference to a doctrine of 'laying on of hands' as among first principles (Heb. vi. 2), is, however, of uncertain application.

curred, a rite of infeftment into the Christian Congregation. If so, there is nothing to prove a reservation of administration of the rite to Apostles, or to separate it from the ordinary ministry. The *Didache* [1] gives rules for Baptism, but has no reference to any further rite. Justin Martyr (*c.* A.D. 150-200) gives an account of the Sacraments in which the baptized pass directly from the font to participation at the Lord's table. It does not follow that in the second century hands were not laid on the baptized; but it certainly does follow that no such importance was attached to the action as must have attached to it had it been a fixed institution received from Apostles as a condition of the enjoyment of Baptismal privilege. Tertullian [2] certainly speaks of laying of hands on the baptized as practised in the post-Apostolic Church; he describes Immersion, followed by Unction—'next to this the hand is laid upon us, inviting and invoking the

[1] See p. 52, *n.* 2.

[2] *De Bapt.*, 7, 8.

Holy Spirit through the blessing.' It is not a separate Ordinance which he describes, but part of the ritual of Baptism. Unction has appeared in that ritual, and nothing appears to show that the laying on of hands has not been introduced in the same way as unction, or to show that it is a continuation from the Apostolic age. Cyprian, about the middle of the third century, suggests that this laying on of hands is based on the Apostolic example—and he speaks of the ' necessity ' of unction as well, which certainly had no such basis. There can be no doubt that from Cyprian's time onwards the laying on of hands and unction (or chrism) were both associated with the ritual of Baptism, and were administered immediately after the ' washing with water,' both to adults and to infants. Of the two things the greater stress was laid on the unction. Unction survived when the laying on of hands dropped into abeyance. In the whole Eastern Church unction is administered

to the infant upon its Baptism, and there is no laying on of hands nor any subsequent confirmation of Baptism. In the Western Church the laying on of hands fell unto the background as compared with unction: the administration came gradually to be reserved to the Bishop, and in consequence came to be separated from Baptism—being delayed until the Bishop could be present—and finally came to be connected with the attainment of 'years of discretion' or at least of understanding. 'In later times the unction came to be regarded as the distinctive outward sign in confirmation, the imposition of hands being merely an elevation of the Bishop's hands in an attitude of prayer and benediction over the candidates kneeling before him'[1]—*i.e.* it was unction and blessing without laying on of hands. In the modern Roman use Confirmation is administered not earlier than the seventh year of age and generally

[1] Bishop A. C. A. Hall, *Confirmation* (Longmans, 1902), p. 31.

five or six years later. It is not an admission to full communion—first communion precedes it, and greatly lessens its importance. It is essentially a confirmation with unction, although of late the direction to lay the right hand upon the head of candidates has been supplied.[1] In the Church of England unction was abandoned at the Reformation and the laying on of hands revived.

It is clear, then, that no one Catholic doctrine or practice in the matter exists. The Anglican Archbishops have very well summed up the position (Letter to Leo XIII., 1877), when they write: 'The matter of Confirmation (*i.e.* whether imposition of hands or chrism) is not entirely certain, and we at any rate do not think that Christians who have different opinions on the subject should be condemned by one another. . . . The Roman Church for many centuries has substituted a stretching out of hands over a crowd of children, or simply over those who are to be confirmed, in the

[1] In recent editions of the *Pontifical*, this is prescribed.

place of laying on of hands on each individual. The Orientals (with Eugenius) teach that the matter is chrism, and use no laying on of hands in this rite. If therefore the doctrine about a fixed matter and form in the Sacraments were to be admitted, the Romans have ministered Confirmation imperfectly for many generations, and the Greeks have none. It is clear that we cannot insist very strictly on that doctrine about a fixed form and matter: inasmuch as all Sacraments of the Church, except Baptism, would in that way be rendered uncertain.' It is difficult on these principles to see what nullifying defect can be alleged against our Scottish practice of Benediction. It has not unction, but neither has the Anglican use. It has not imposition of hands in contact, but neither has the East, nor till lately the unreformed West. It has the essential fact of Baptism solemnly and ceremonially confirmed, which is the only thing that other uses have in common. 'We at any rate do not think

that Christians who have different opinions on the subject should be condemned by one another.' [1]

As to the proper Minister of this Act:—the later Western use reserved its administration to the Bishop, and this reservation continues in Roman and Anglican practice. It cannot, however, be contended that the reservation is primitive, or that it is universal, or other than locally customary. Over the whole East the presbyter who baptizes also 'confirms' (if Unction be the analogue of Confirmation). Ambrose [2] records that in Egypt the presbyters 'sealed' if the Bishops were not present. Jerome [3] says of his fellow-presbyters: 'It becomes us to preach: it is useful that we bless: it is fitting that we confirm.' Gregory gave dispensation to the presbyters of Sardinia 'to anoint the Baptized.' Wordsworth shows that 'presbyterial confirmation was

[1] *Responsio*: English translation, p. 17.
[2] On Ephes. iv.
[3] *Ep. ad Rusticum.*

in use . . . in Gaul'[1] (*c.* A.D. 500) and says that it was very common and indeed general in the West, wherever Bishops were few.[2] The Church of Scotland has not left Catholic order in reclaiming to presbyters that they shall 'complete' the Baptism which they have administered.[3] We may say of her practice what an eniment Anglican writer has said of Anglican practice: 'We are . . . in at least as good a position' with 'regard to this ordinance as some other ancient Churches.'[4] What we administer is effectually and substantially *confirmation* —and by common consent confirmation ought not to be iterated.

NOTE ON THE BAPTISM OF INFANTS

The Scriptural defence of the Catholic practice of Infant Baptism may be stated under such heads as the following :—

[1] *Min. of Grace,* p. 59. [2] *Ibid.*, p. 82, *n.*

[3] John Mason Neale instances Confirmation as an act which a particular Church might give her Presbyters power to do, as being 'implicitly contained in their office, but not explicitly allowed by the general voice of the Church' (*Letters,* p. 144). [4] Mason, *Faith of the Gospel,* p. 302.

1. 'Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of Heaven' (St. Matt. xviii. 3, R.V.). In face of our Lord's consistent representation of childhood as the type of character required in candidates for the Kingdom of Heaven, it is impossible to contend that childhood has not capacity for spiritual gifts.

2. 'When Jesus saw it He was moved with indignation' (St. Mark x. 14, R.V.). The stern rebuke administered by our Lord to the disciples, who would have prevented children (infants) [1] being brought to Him for blessing, seems to illustrate the attitude of His mind towards any practice which proceeds upon the assumption of the spiritual incapacity of children.

3. He took 'them in His arms and blessed them, laying His hands upon them' (St. Mark x. 16, R.V.). Was this only a

[1] καὶ τὰ βρέφη. St. Luke xviii. 15.

form? Was Christ's blessing ineffectual because these were mere infants?

4. 'Make disciples of all the nations, (1) baptizing them into the name of the Father and of the Son and of the Holy Ghost; (2) teaching them to observe all things whatsoever I commanded you.' (St. Matt. xxviii. 19, 20, R.V.). This form of words, in which Baptism was instituted, infers the universal scope of the Sacrament irrespective of nationality or age. The order of the clauses, moreover, which posits the discipline of teaching as for the most part subsequent to Baptism, seems to contemplate a state of Church life in which Infant Baptism is normal, not exceptional.

5. 'Repent ye, and be baptized every one of you in the name of Jesus Christ . . . For to you is the promise, *and to your children*, and to all that are afar off, even as many as the Lord our God shall call unto Him' (Acts ii. 38, 39, R.V.). Why did St. Peter, in urging the promise as a reason for seeking Baptism, deliberately specify

its reference to the children of those who believed, unless either (1) the children themselves were fit subjects of Baptism, or (2) the faith of their parents conferred upon them that qualification, or (3) both of these conditions obtained ?

6. The absence of any prohibition of the practice of Infant Baptism implies the positive propriety of that practice. Unless such a prohibition had been pronounced expressly, their belief in the covenant relation, which included children, and their conception of the Family as *one* in the eyes of God—both founded upon Divine ordinance—would leave those who heard St. Peter no alternative but to seek Baptism for their children as well as for themselves. The same considerations are equally valid now. The covenant is an everlasting covenant, the family the perpetual unit of society.

7. 'She (Lydia) was baptized *and her household*' (Acts xvi. 15); the Philippian jailor 'was baptized, *he and all his* imme-

diately' (Acts xvi. 33, R.V.); 'I baptized also *the household* of Stephanas' (1 Cor. i. 16). It is possible, of course, that there were no children in any of these three households; but the probability is that there were children—a probability which becomes still greater in view of the fact that the Roman *familia* comprised slaves and their dependants.

8. In two of St. Paul's Epistles—that 'to the saints which are at Ephesus and to the faithful in Christ Jesus,' and that 'to the saints and faithful brethren in Christ which are at Colosse'—in passages which deal directly with the several duties of various classes of the baptized—children are included in the exhortation, and are specifically addressed, as 'in the Lord' (Eph. vi. 1; Col. iii. 20).

9. Those who deny the legitimacy of Infant Baptism appear to place themselves in this dilemma, that either children are excluded from the covenant of grace, or, although included in it, are having the

seal of the covenant withheld from them.

10. If children be withdrawn from the Kingdom of the covenanted grace of God, the scope of the Redemption, which surely has every stage of human life in view, is unwarrantably restricted. 'Can any man forbid the water, that these should not be baptized?'

THE LORD'S SUPPER

'Our Lord, in the night in which He was betrayed, instituted the Sacrament of His Body and Blood.' [1]

In the outward part of this Sacrament Bread and Wine are laid upon the Table, which St. Paul calls 'The Lord's Table.' [2] These the minister of Christ, after Christ's example, 'takes,' and, having 'given thanks,' 'sanctifies,' 'blesses,' and thereby 'sets apart.' [3] He uses sacramental actions:

[1] *Conf. of Faith*, xxix. 1.
[2] 1 Cor. x. 16-17.
[3] *Conf. of Faith*, xxix. 3; *Directory*, 'Celebration of the Communion,' par. 6.

that of the Bread is to take and to break it: that of the Cup is to take and to raise it from the Table.[1] He uses a sacramental formula to express what in the Sacrament the elements of Bread or Wine, being now consecrated, are: for certainty of authority the words used are the words of the Lord Himself—'This is My Body,' 'This Cup is the New Testament in My Blood.' He then gives the Bread to be eaten by the Faithful, saying, 'This is the Body of Christ,' and the Cup to be drunk, saying, 'This Cup is the New Testament in the Blood of Christ.'[2]

The spiritual part of the Sacrament is (1) the commemoration of Christ's offering of Himself upon the cross once for all, and an oblation of all possible praise to God for the same;[3] and (2) the reception and feeding upon Christ crucified, His Body and Blood.[4]

It will be seen that this Sacrament pro-

[1] Paraphrase xxxv. 4.

[2] *Directory, ut supra*, pars. 10 and 11.

[3] *Conf. of Faith*, xxix. 2. [4] *Ibid.*, xxix. 7.

ceeds in two stages, which are inseparable, but distinct. They are inseparable: for the elements may not be consecrated except to be consumed, and if the first stage has not been completed, the second cannot be fulfilled; nor is Christ's Death fully shown unless its purpose in our Salvation is further shown by reception of the elements. They are distinct: for the first is our coming to God to show His Son's death; the second is Christ's coming forth to us in God's name to bless and nourish us. These two stages of one Sacrament are for convenience distinguished as the Consecration (or Eucharist) and the Communion. The Sacrament is thus at once the highest act of worship and the chiefest means of grace.

(A.) *It is the highest act of worship.* To worship God is to show forth His worthiness of all service, faith, and love. We show this when we show that God *thus* loved the world.[1] To glorify God is to proclaim

[1] St. John iii. 16.

what God has done. We may do so in word, as when we stand together and say 'I believe,' reciting our Creed to His praise; or when we sing of His mighty acts; or when we declare His everlasting Gospel. But there is a point where words are finished and they fail us: then this still remains—the silence in which we obey Christ Who said '*Do this.*' When we stretch out between God's judgment and ourselves the witness of Christ, let that speak for us.

In the heavenly places the ascended Saviour, living unto God, presents Himself before the Father on our behalf, showing His Death and pleading His accomplished sacrifice. He is there the 'Lamb as it had been slain,' [1] 'a propitiation for us.' [2] In this act we now are one with Him: He is the Head, we are the Body. What He then does personally in the Upper Sanctuary, He in like manner does by our means on earth: uniting us to Himself by His Holy Spirit and ministering also

[1] Rev. v. 6. [2] Rom. iii. 25.

in and through us before God. We co-operate with Him in His heavenly priesthood, sacramentally enacting here in His Name that which in the actuality is proper only to Himself.

In recognising this purpose and effect of the Sacrament we are warned by our standards not to lose sight of its commemorative character. 'In this sacrament Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sins.'[1] There is 'one Sacrifice for sins for ever,'[2] the Sacrifice of the Cross, offered 'once for all': the only, the full, the perfect, the sufficient satisfaction. To show this very sufficiency is of the essence of what we do. This it is which we plead: that Christ has died, and that His death prevails and has put away sin. There is a pleading; but there is no repetition, no continuing, of Christ's 'sacrifice for sins': nothing added to that of which we are appointed to testify before God that it

[1] *Conf. of Faith*, xxix. 2. [2] Heb. x. 12.

is finished and is now eternally prevalent. The Cross is central to religion; and it stands alone. All the ritual of the Old Testament anticipated the Cross, pointing forward to it: all the worship of the New Testament commemorates the Cross, pointing back to it. Christ has still 'somewhat to offer': to have that somewhat belongs to the very nature of His Priesthood; but his Sacrifice is now a 'living sacrifice': it is Himself as alive from the dead that He offers to the Father; and in the Sacrament He unites us with Himself in the action of His self-presentation.

And as the Eucharist is thus '*the oblation of all possible praise*,' it is also the profoundest *confession of sin*: because we thus show the cost of mercy, and show at what price we are redeemed, and testify that unless Christ had died for us we had without doubt perished everlastingly.

It is further the utmost *act of prayer*. The appeal to God which faith continually makes in every supplication—'for Jesus'

sake '—here takes the form of action. We say, 'Know Thou whether this be Thy Son's Body broken, Thy Son's Blood that was shed, for us.' We say, 'Know Thou whether we be not those sinners for whom Christ died'; into our hands He has put these things, and to us He has said, 'Do This.' We plead His Atonement: as it is written, 'Put Me in remembrance; let us plead together.' [1]

And we become fellow-workers with Christ in His INTERCESSION. For Christ intercedes 'by His appearing in our nature continually before the Father in Heaven in the merit of His obedience and sacrifice'; [2] and in these aspects accordingly of His Person and work we make Memorial of Him in the Sacrament when we DO THIS.

The Eucharist therefore embodies every part of Worship, and is itself the specific worship which Christ has ordained.

(B.) This Sacrament is further *the highest means of grace.* In its earlier stage our

[1] Isaiah xliii. 26. [2] *Larger Catm.*, 55.

Saviour appears as the Mediator *for us with God*, bringing us with Himself and causing us to take part with Him in His Heavenly Ministry. In its further stage our Saviour appears as the Mediator of the Mercies *of God to us*. Through Him the great confession and the great appeal have been made; and now through Him comes the answer. He takes from the Table the consecrated Things, which He has named His Body and Blood,[1] and, giving them to us, makes us partakers of them, so to feed upon Him that He may be one with us and we with Him, that He may live in us and we in Him.[2]

The Church of Scotland teaches that, receiving the Consecrated Elements, we receive Christ's Body and Blood. In the Sacrament and for its purpose, they are

[1] We are to 'eat of *that* Bread' and to 'drink of *that* Cup.' 'That Bread' and 'that Cup' are the Bread and Cup which have been 'taken' and 'blessed' in the sacramental actions of the Holy Table. The use of any other is not 'Communion with the Table of the Lord' (1 Cor. x. 21).

[2] *Directory*, 'Celebration of the Communion,' par. 8. c.

what He has declared them to be. 'Worthy receivers, outwardly partaking of the visible Elements in this Sacrament do then also inwardly by Faith, really and indeed, yet not corporally or carnally, but spiritually, receive and feed upon Christ's crucified and all benefits of His Death: The Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread and Wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the Elements themselves are to their outward senses.' [1]

[1] *Conf. of Faith*, xxix. 7. In this the Westminster Confession repeats the teaching of the *Scots Confession* of 1560: 'The union and conjunction which we have with the Body and Blood of Christ Jesus in the right use of the Sacraments, wrought by the Holy Ghost, who by true faith carryeth us above all things that are visible, carnall, or earthly, and maketh us to feed upon the Body and Blood of Christ Jesus, which was once broken and shed for us, which is now in Heaven and appeareth in the presence of His Father for us, and yet notwithstanding the far distance of place . . . we must certainly believe that the Bread which we break is the Communion of Christ's Body, and the Cup which we bless is the Communion of His Blood. So that we confess and undoubtedly believe that the Faithful in the right use of the Lord's Table do so eat the Body and drink the Blood of the

The Church of Scotland thus asserts the presence of the Heavenly part of the Sacrament, as well as of the Earthly part or sign: but refuses to explain the manner of that presence. It is not a physical presence ('carnally or corporally'): it is Spiritual —that is to say, it is by the agency of the Holy Spirit.[1] The Body and Blood are

Lord Jesus that He remaineth in them and they in Him: Yea, they are so made flesh of His flesh and bone of His bone that as the Eternall Godhead hath given to the flesh of Jesus . . . life and immortality: so doth Christ Jesus His flesh and blood eaten and drunk by us give unto us the same prerogative.'

God's power takes up the earthly, both the elements of the Sacrament and also ourselves into the heavenly, where all is real, though nothing is explicable to our senses, and there fulfils His word on which we trust.

[1] 'Spiritual' means 'indwelt by the Spirit of God' (Sanday, *Criticism of the Fourth Gospel*, p. 72).

We must beware of the looseness of thought which makes 'spiritual' an equivalent for 'imaginary,' 'metaphorical,' or 'figurative.' A 'Spiritual gift' in not an imaginary gift; it is a gift of the Holy Spirit. A Spiritual person is not an imaginary person, but a person filled with the Holy Ghost. Christ's Body is now spiritual, but it is still His Body. Spiritual presence is *not* real absence. The Spiritual is the real. Faith is not fancy. In the heavenly and eternal sphere which is the background of reality underlying appearances, the sphere of which by our Communion of the Holy

'really present' because spiritually present; and they are really received by communicants who fulfil the normal conditions of the Sacrament, coming to it in spirit as well as in body. The explanation of the Sacramental presence which is offered by the Roman doctrine of Transubstantiation ('a change of the substance of Bread and Wine into the substance of Christ's Body and Blood') is definitely set aside as 'overthrowing the nature of the Sacrament.'[1] The 'nature of a Sacrament' is to 'have two parts,' an earthly as well as a heavenly.[2] The doctrine of Transubstantiation denies the reality of the earthly part, and, instead of a mystery of Divine grace, leaves only a miracle of Divine power. Consequently the Church of Scotland rejects the extreme

Ghost we are inhabitants, the Body and Blood of Christ are present to us, and are given to us. The *gift* is by the power of God, and takes place objectively and independently of us—as Christ is given for the life of the world, whether the world receive Him or no. *Reception* of the gift is by faith—the spiritual in us meeting and grasping the spiritual content of the Sacrament.

[1] *Conf. of Faith*, xxix. 6. [2] *Larger Catm.*, 163.

inferences which the Church of Rome draws from its doctrine. Our Lord has said of the Consecrated Elements, 'This is My Body,' 'This is My Blood.' He has not said of them, 'This Bread, this Wine, is Me.' We believe and teach the truth of what Christ has said. On the same ground (that 'a sacrament has two parts') the Church of Scotland equally rejects the Zwinglian doctrine that the elements only symbolise the Body and Blood of Christ. This doctrine denies the reality of the Heavenly part of the Sacrament, as the doctrine of Rome denies the Earthly, and so is against the nature of a Sacrament, which 'has two parts.' It reduces the Sacrament to be no more than ritual, and would take us back from the spiritual realities of the Gospel Dispensation to the mere symbolism of the Mosaic Dispensation. It is emphatically renounced by the Scots Confession of 1560 (Ch. xxii.: 'We utterly damne the vanitie of them that affirme the Sacraments to be nothing else but naked and bare signes')

as well as by the Confession of Faith. And it is contrary to the testimony of the Spirit in the Church of God generally.

St. Paul (1 Cor. xi. 23-25) has stated what is essential in word and action to a valid celebration of the Sacrament. The due fulfilment of the Institution requires (*a*) the use of the instituted Elements; (*b*) the use of the instituted Words; (*c*) the use of the instituted Actions.[1] What fulfils these conditions is, so far as such conditions are

[1] It seems to require, also, Thanksgiving as the enveloping character of the whole Proceeding, since our Lord's 'giving thanks' was certainly part of the example of which He said, 'This do.' Certain instruments of the Sacrament would also appear to be instituted and unalterable, namely:—The Table and the Cup. It is to be noted that Holy Scripture refers only once to the contents of the Cup, 'this fruit of the Vine' (St. Matt. xxvi. 29); 'the fruit of the Vine' (St. Mark xiv. 25, St. Luke xxii. 18), but on all other occasions to the Cup itself. 'He took the Cup' (St. Matt. xxvi. 27, St. Mark xiv. 23, St. Luke xxii. 20, 1 Cor. xi. 25); 'This Cup is the New Testament in My Blood' (St. Luke xxii. 20, 1 Cor. xi. 25); 'The Cup of blessing which we bless' (1 Cor. x. 16); 'The Cup of the Lord' (1 Cor. x. 21); 'This Cup,' 'The Cup of the Lord,' 'The Cup' (1 Cor. xi. 26, 27, 28). The one Cup symbolises the One Lord, Who is Himself the Vessel of eternal Life in Whom is presented the Atonement which we commemorate; and it is part of the Institution.

concerned, valid. But for reverence and edification something more than this barely valid minimum is requisite—St. Paul himself appears to refer to this, which is to the Sacrament as the setting to a jewel, or seems, at least, to include it, when he speaks of 'the rest' [1] which he will set in order when he comes to Corinth in person. We know of no time when this devotional surrounding to the Sacrament had been wanting. While it has varied locally in details, it has not, since at least the third century, varied much; but has everywhere consisted (*a*) in acts of preparation and approach to the actual Commemoration—psalmody, confession, prayer; the reading of the Scriptural witness to Christ from Prophet, Epistle, and Gospel; the preaching of the word, the making of offerings, thanksgiving, the recitation of the Passion, invocation of the Holy Spirit, intercession, and the Lord's Prayer; and (*b*) in acts of thanksgiving and prayer and blessing in

[1] 1 Cor. xi. 34.

sequel to the celebration; and this universal usage, which we know so familiarly, has determined the typical forms of Christian worship generally.

In the Apostolic Church the Sacrament was celebrated every Lord's Day, and its celebration was the occasion of the assembling 'into one place.'[1] This is undisputed. The continuance of the usage is testified to by *The Teaching of the Twelve Apostles*[2] and by Justin Martyr.[3] From the fourth century onward, while the Celebration continued, communion by the people became less frequent. The Lateran Council (A.D. 1215) found it necessary to decree that the faithful should communicate at least once in each year; and this, which was tolerated only as a minimum, tended to become the rule.

The effect of the Reformation was, on the whole, to restore more frequent communicating. The Apostolic practice of weekly cele-

[1] Acts ii. 42, 46, xx. 7; 1 Cor. xi. 20. [2] Ch. xiv.
[3] *First Apology*, 67 (*c.* A.D. 138-139).

bration was advised and aimed at;[1] while a monthly celebration was generally treated as a minimum. As regards Scotland the draft known as the First Book of Discipline contemplated only quarterly Communion, but was not followed; and monthly Communion was at all events suggested by the *Book of Common Order*.[2] At the time of the Westminster Assembly, Calderwood and others charged the Episcopalian section with the infrequency of their Communion.[3]

[1] Thus, for example, Calvin:—'Most assuredly the custom which prescribes Communion once a year is an invention of the Devil, by what instrumentality soever it may have been introduced. . . . It ought to have been far otherwise. Each week at least the Table of the Lord ought to have been spread for the Company of Christians.' (*Inst.*, VI. xvii. 4.) Again, 'The Sacrament might be celebrated in the most becoming manner if it were dispensed to the Church very frequently, at least once a week.' This language is only typical of that of the Reformers generally.

[2] *Book of Common Order* (Knox's Prayer Book), 'Preface to the manner of the administration of the Lord's Supper': '*The day when the Lord's Supper is ministered, which is commonly used once a month.*' This, however, was not followed in practice. (See Sprott, *Introduction to Book of C. O.*, p. xlii.)

[3] *Holy Communion and Frequency of Celebration*, by the late Dr. John Macleod, Govan, p. 9.

The Westminster Directory of Public Worship says that 'the Communion or Supper of the Lord is frequently to be celebrated'; [1] and the frequency contemplated is such as ordinarily to supersede the necessity of intimation on a previous Sunday, which would seem to imply the desirability of weekly celebration. Under Puritan influences, which invaded Scotland from England, annual or semi-annual Communions became the rule—and indeed the practice of our Church in this respect has always been below its own standard; but repeated Acts of Assembly have enjoined or pointed to reformation in the matter,[2] and of late years these begin to find obedience.

THE SERVICES OF THE CHURCH

These fall into three classes:—

(1) Eucharistic;
(2) Offices of Prayer;
(3) Offices of Benediction.

[1] 'Of the Celebration of the Communion,' par. 1.

[2] *Acts of Assembly*, 1701, xxix.; 1711, vi.; 1724, vi.; 1826, v.; 1837, ult.; 1842, iv.

(1.) EUCHARISTIC:—This has been already considered as the Worship prescribed by our Lord, and as the characteristic Service of the Lord's Day. Its devotional setting has been referred to, as well as the fact that for long ages and in all parts of the Church the constituent elements and the order of this setting have been in general features the same.

The Service has, for purpose of historical discussion, been divided into two parts: that '*of the Catechumens*' and that '*of the Faithful.*' In early times the former was open to all, the latter only to persons in full communion with the Church. (*a*) The 'Service of the Catechumens' is essentially directed to instruction; its central feature is *the Word*, read and preached. Originally there were four readings—from the *Law*, the *Prophet*, the *Apostle*, and the *Gospel*. These were regarded as witnesses to Christ, and the Gospel came last, as of final and complete testimony.[1] In the ordinary

[1] See Baring Gould, *Our Inheritance.*

usage of the West they have generally been reduced to two—the *Epistle* and *Gospel*, but the Celtic Churches retained the Prophecy. The reading of the Word was generally preceded by Psalmody—often by prayers and confessions of sin; and *Hymns of Praise* answered to each Scripture as soon as it was read.[1] Then followed *Sermon*, the exposition of the Word read, or of some part of it—usually of the Gospel. Certain acts of Intercession generally closed this part of the Service. (*b*) INTERCESSIONS also opened the Service of the Faithful and were followed by the *offering of gifts* (the modern 'Collection'). Then came various prayers, and latterly (*i.e.* from the fifth century, in the East) the Creed. All of this was regarded as preparatory to the celebration *proper*: the 'entering into the Holiest through the Veil.' The central action of the Service began with the Call,

[1] In the West, from the period of the great Conciliar definitions of Doctrine, the Creed became the responsory to the Gospel.

'*Lift up your hearts*,' followed by the Hymn, '*Holy, Holy, Holy*,' and by commemorations (1) of God's mighty acts (*a*) in Creation, (*b*) in Providence, (*c*) in Salvation, and (2) of the Institution. Next came the solemn Memorial, the Invocation of the Holy Spirit, and the solemn Intercession. In some usages the sacramental actions[1] are interwoven with these acts of worship, in others they occur later; in one position or the other they of course invariably occur. The *Communion* follows: that is, the reception of the Consecrated Elements, connected with the *consecration* by the Lord's Prayer, in close dependence on which there follow prayers for personal preparation.[2] After Communion there is *thanksgiving*, perhaps

[1] Otherwise named the 'manual acts.'

[2] St. Gregory the Great is responsible for the remarkable statement that in primitive use the Lord's Prayer was itself the only Consecration. The statement is beyond doubt mistaken, but may be regarded as evidence of a strong tradition that the Lord's Prayer has from the beginning been immediately associated with the central actions of the Eucharistic Service.

exhortation, some act of *praise*, and a final Blessing.[1]

After the Reformation, when it was no longer permitted to celebrate unless Communion of the people was to follow, it became usual in many parts of the Reformed Church to stop the Service after the offerings were collected. It will be seen how like, even if there be no historical connection,[2] this arrested Service is to the ordinary Sunday Morning Service to which we are accustomed on those Sundays on which Holy Communion is not celebrated.

(2.) OFFICES OF PRAYER:—It has always been regarded as an indispensable Christian duty that each one of the Faithful in the privacy of his own life should offer daily prayer. This duty includes at the very least prayer every morning and prayer every evening. But, in addition to such private prayer, as the morning and evening

[1] The above is intended only as a summary of the general lines of the typical service.

[2] Brightman, *The English Rite*, ii. 1039.

sacrifice were offered in the Temple every day, so from very early times the Church has been accustomed similarly to assemble for common Daily Praise and Prayer every evening and every morning.[1] The characteristic features of these Daily Services have been Psalmody and Prayer, with short Readings of Scripture.

The Reformed Church of Scotland continued this Observance. 'For nearly a century after the Reformation there was daily morning and evening prayer in all the principal churches of the country,'[2] at which the *Book of Common Order* was followed. The disuse of this Prayer Book for the Westminster Directory, and the Puritan influence which entered at the same time, led to the cessation of daily services. The Lord's Day alone retained its morning and evening worship; and in many parishes even on the Lord's Day

[1] The origin of daily *Common* Prayer is not altogether certain, but the fact of its early and constant practice is.

[2] Sprott, *Worship and Offices*, p. 263.

evening service fell into abeyance. 'The public worship of God was thus reduced to a minimum never before reached in any Christian country.'[1] It is believed that of recent years the tendency is to restore evening worship in rural parishes (it has always continued in towns and larger villages), while daily services begin again to be observed.

(3.) SERVICES OF BENEDICTION:—These are in their nature special and occasional. Their purpose is not the Worship of God so much as the consecration of ourselves to God's service or the ministration of His grace for our need. They may take place independently; or they may be interpolated in the Communion Service or in the abbreviated form of worship which so often occupies the place of the Communion Service.[2]

Ordination, Induction, Admissions to Sacred Office (as of Elder, Deaconess, etc.), Marriage, (Confirmation), Reception

[1] Sprott, *Worship and Offices*, p. 263. [2] See above, p. 91.

of Catechumens, Absolutions, Dedications of Churches or of Vessels for Worship, are examples of this species of service. The Administration of Baptism, though an independent Sacrament, is often so far treated as a Service of Benediction as to be included in the course of another service; and Funeral Services may perhaps be best classified under this heading.

THE SACRAMENTAL LIFE

As has been said ('Sacrament,' p. 29) the two Sacraments cover the field of Christian experience in its two great aspects of Entrance into Christ and of Life in Christ. The Christian soul may therefore constantly see its experience reflected and expressed for it in terms of the Sacraments—it may view itself as the Sacraments show it—and may be assured that if it conforms itself to the meaning of the Sacraments, it is conforming to God's will and purpose for it, and is abiding in the way of its calling.

(1.) *Baptism.*

Reception of Baptism is the normal starting point of the spiritual development of the individual soul, and the course of that development exhibits the unfolding of the content of Baptism. This is the view of the Catholic Church, and of the Church of Scotland in its standards. This conception is defined by the Church of Scotland in terms of unsurpassed force and explicitness as the 'improvement of Baptism,'[1] which is declared to be 'a duty,' and 'to be performed by us all our life long.' This 'improvement' is 'through consideration of its (*i.e.* Baptism's) nature and ends, of the privileges and benefits conferred thereby, and of its vows'; and by penitence for defect from 'the grace of Baptism' and its 'engagements.' On the basis of Baptism we are to 'grow up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament.'

[1] *Larger Catm.*, 167.

We are to 'draw strength from the death and resurrection of Christ, into Whom we are baptized'; to the result 'of the mortifying of sin,' and the 'quickening of grace' (of which the presence is assumed, our part being to seek its quickening). As baptized persons we are to 'endeavour to live by faith,' and 'to have our conversation in holiness and righteousness.' The nurture of the baptized is thus a nurture in the Lord. Its purpose on the Divine side is that the developing self-consciousness of the soul should be, as it were, an awakening in the arms of God—a recognition of God as Father, and of Christ as Saviour, and a recognition of self as child of God and member of Christ. Where Baptism obtains an unhindered fruition, and in the measure in which it does so, life moves from the first within the region of the Spirit, and growth is the growth of the Christian in Christ.

(2.) *From the Status of the Baptized to the Status of the Communicant.*

(*a*) In normal circumstances, the Christian child will grow up to knowledge of truth as it is in Christ, to habits of Christian morality, and towards the cultivation of Christian graces. In the first stages, however, its relation to these must necessarily be passive rather than active. It receives what is delivered to it; it obeys positive precept. The habit of conduct is imposed upon it, rather than formed by a succession of its own acts of choice. The truths believed are accepted rather than embraced.

(*b*) The good habit and the right belief are not on that account devoid of value. On the contrary, they are of supreme value; for (1) they determine character, and (2) they prepare the way for that personal adherence to Christ to which all preliminary training is subservient.

(*c*) But the existence of these habits, the knowledge of these truths, however un-

questioningly acquiesced in, do not themselves imply the abandonment of self and the submission to our Lord's demands, the acceptance of the righteousness of God, or the surrender of the will to our Lord's right or possession. Such acts as these are necessary, and can hardly be wholly unconscious in any case ; they fall into place as a part of the ' improvement of Baptism.'

(*d*) This interior crisis is externally represented in the Sacramental Life by the moment at which the baptized person offers himself for the completion of the Baptismal covenant. He then declares that he understands the renunciations, obligations, and professions of his Baptism, and that he personally appropriates them. Upon the basis of this act of conscious appropriation of the content of his Baptism he seeks recognition by the Church of his right to participate in the full inheritance of grace.

If this declaration and this request are made in full reality, they will imply decision for *Christ* and conversion to *God*. Every

effort on the part of the pastor and teacher should be concentrated at this stage to obtain that this result may be a definite and conscious act. It is a lamentable thing if the preparation of Catechumens has to consist only of instruction on the doctrine of the Sacraments, for which time past might have sufficed. The preparation appropriate to this stage is spiritual. Its proper aim should be to ascertain, or to produce, decision and conversion :—where these exist, to make the soul conscious of their existence ; where they have not been reached, to aid the soul to attain to them. The Christian soul, viewing its life sacramentally, will always connect this step with its self-conscious dedication to our Lord. It may do so with happy and thankful remembrance, or it may do so with penitence because the full intention of the rite was not apprehended at the time. Nevertheless, the spiritual relation of the succession of ordinance to the stages of the interior life is evident. Sacramentally,

this completion of the Baptismal covenant corresponds to interior decision for Christ, and personal conscious response to grace.

(3.) *Communion.*

Passing now to the Eucharist, the baptized person finds himself engaged in an action in which his life in Christ and its spiritual secret are fully expressed.[1] The whole Gospel is here. To communicate rightly is to live through the act of saving faith. For example:—(*a*) We see in it the separation to Christ of His Flock, and its isolation in Him from the world. We see that it is to Christ that the Church gathers; He sets Himself in the midst and shows us His Hands and His Side. (*b*) We see that the basis of faith is the Incarnation: it is His Body, His Blood, that we are there to receive. We see that Redemption was by redemptive acts: it is His Death that we show. Faith is thus carried back to the days of His flesh, from

[1] Compare Heb. x. 19-25.

which faith has its origin. (*c*) It is also carried upwards to the living Presence of Christ, Who is at the right hand of God. Holy Communion is the Sacrament not of His Death only, but also of His Resurrection and Ascension, and of the gift of the Holy Ghost (by which alone it is a Sacrament); and it is the Sacrament of the Christ Who shall come again. (*d*) The celebration of this Sacrament is the worship of the Father by the Son acting in the Church by the Holy Spirit. Here, therefore, we find ourselves set before the glory of the Eternal Trinity.

(*e*) Further, with regard to ourselves: the celebration is, as already said (p. 76), a supreme act of penitence, in which we confess that had not Christ died we must have perished eternally; and (*f*) a supreme act of faith; for, notwithstanding this confession, we have boldness to enter the Holiest, showing His Death as the grounds of our acceptance and claiming in its power the forgiveness of sins. (*g*) The Sacrament

further exhibits Christ in His Mediation of grace and life. He gives us from His Table —He is at peace with us—we are at peace with Him. Our sins which we have done shall be no more mentioned to us. He absolves. He blesses. He brings us to the Father, accepted in Himself. (*h*) It is shown to us that Christ is Himself the nourishment of our souls. He is the living Bread—as Christ lives by the Father, so he who makes Christ his food shall live by Christ. (*i*) In acknowledging and showing this, we perceive that we are become ourselves a living sacrifice to God in Christ. He offers us to His Father as He offers Himself, and we yield ourselves to Him, and our members to be His instruments, vowing ourselves to His holiness. And He enables us to do, as well as to will: for 'He gives more grace.'

(*j*) Further, we find that except in fellowship with one another we have received none of these things. Much is implied in the refusal of the Church to celebrate

the Sacrament except in the Congregation. What each receives, he gives,[1] so that in watching the act of Communion one seems actually to see the circulation of Life in the Body. And thereby each binds himself to deal with the brother as the Lord has dealt with himself; forgiving trespass, covering sin, laying down life for the brother. (*k*) Further still, Christ is the propitiation not for our sins only, but for the sins of the whole world, and should be preached to the whole world. Laying hold of Him for its own need, the soul apprehends its debt to remember the need of the world without, for which also Christ died. We are debtors to the world for much kindness; we should do good to all men as we have opportunity; we should not 'eat our morsel alone'—least of all the Bread of God.

In ways like this we can think our whole

[1] The social doctrine of the Sacrament has, it may be observed, emphatic expression in the practice of the Scottish Church, by which the communicant receives the Consecrated Elements from the hand of his brother communicant.

life into the form of this Sacrament—for all the truth and all the duty of our relation to Christ, and in Christ to God and man, are implied in it; therefore we can think the Sacrament into our whole life, bearing about with us always the dying of the Lord Jesus, and showing His Death by our own death to sin and life to God. We are in spirit constantly to recognise ourselves as the Sacrament shows us—ministering before the Father and testifying of our Lord.

To live thus (1) in a Baptismal consciousness, as St. Paul describes it (1 Cor. vi. 11:—'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God'), and in the improvement of Baptism as the Church teaches it, (2) in a Eucharistic consciousness as the Epistle to the Hebrews describes it (Heb. x. 19-25:—'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the vail, that is to

say, His flesh ; and having an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for He is faithful that promised) ; and let us consider one another to provoke unto love and to good works : not forsaking the assembling of ourselves together')—that is the Sacramental Life : Life stated to oneself in terms of Christ's own choosing, and life which, so far as it succeeds in realising itself in fact, is necessarily a life which abides in Christ.

III

DOCTRINE, OR THE WORD

HOLY SCRIPTURE

'It pleased the Lord, at sundry times and in divers manners, to reveal Himself and to declare . . . His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church, . . . to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary unto salvation.' [1]

The *Confession of Faith* here recognises the historical fact that revelation is precedent to the Scriptural record, and that the Christian faith existed, and was stated, believed and taught before the New Testament Scriptures were in being.

[1] *Conf. of Faith*, i. 1.

There was a preparatory revelation to Israel (of which the Old Testament is the record), and there is a complete and supreme revelation in the Person, words, and works of the Lord Jesus Christ, the Only Begotten Son of God, in Whom the fulness of the Godhead dwelleth bodily;[1] which was interpreted and proclaimed by those chosen Apostles and Witnesses whom the Holy Ghost taught and enabled to understand and to express it as an everlasting Gospel. To them 'the Faith' was 'once for all delivered,'[2] and they in turn delivered it 'to faithful men who should be able to teach others.'[3] Afterwards (as says the *Confession of Faith*) by the care and providence of God, the same was wholly committed to Scripture. The Faith did not make its first appearance in a written but in an oral form: it existed, was preached, believed, and transmitted for some time before it began to have expression in inspired writings. When those

[1] Col. ii. 9. [2] Jude 3. [3] 2 Tim. ii. 2.

writings appeared, they did not supersede the unwritten Faith which the Apostolic witnesses communicated to the Church, nor did they add to it. They are a photograph of that Faith in the process of transmission, and thus became the standard of reference for verifying the content of the Faith. The Tradition of the Apostles expressed itself and took its final form in these Scriptures. Thus the Scriptures of the New Testament give us, in regard to the whole Revelation of God, the complete mind of the teaching Church during the age and under the censorship of the Apostles.[1] They supply us with sections cut across the thought of those men 'who

[1] In the Epistles of St. Paul we can discover the whole process of operation :—

(*a*) He 'delivers' (as he has received) the fundamental facts of the Gospel (*e.g.* 1 Cor. xv. 1-8).

(*b*) He authoritatively deduces inference from these and states them dogmatically (*ibid.*, 21-28 ; 42-54).

(*c*) He tries and judges opinion and teaching as it emerges in the Church (*ibid.*, 12-19 ; 29-41).

(*d*) He reasons from Christian truth to the Christian Spirit and practice (*ibid.*, 55-58)—'the way of the Lord Jesus.'

had the mind of Christ.' For all subsequent generations the New Testament Scriptures fill the place which in the first generation was occupied by the living voice and authority of Christ's 'chosen witnesses.' The Church teaches that this process of record was wholly providential, not accidental.[1] It proceeded under the Hand of God, and by the Inspiration of the Holy Ghost. 'The authority of Holy Scripture' accordingly, 'for which it ought to be believed and obeyed, dependeth not upon the teaching of any man or Church, but wholly upon God . . . and therefore it is to be received, because it is the Word of God.'[2] In submitting itself to the rule of the Scriptures, it is to the Divine Counsel that conscience bows, not to the Ecclesiastical or even to the Apostolic mind: and it is to Divine Promise that the heart adheres. Holy Scripture bears in itself the evidence of this Divine origin and

[1] 'It pleased the Lord . . . to commit the same . . . unto writing' (*Conf. of Faith*, i. 1). [2] *Ibid.*, i. 4.

sanction; it carries with it 'the testimony of the Holy Spirit.' The Christian experience of every age has verified this statement, so that the Church universally and unhesitatingly affirms Scripture to be the Word of God. 'Our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.' [1] Divine care, then, stood over the historical process of record, and a divine appointment moved within it; these together ensuring the result that the Scriptures cover the whole field occupied by the Faith. Nothing may be taught as requisite to salvation, or imposed as a term of communion with the Church, which cannot be discovered in Scripture and verified as part of its teachings. 'The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, are either expressly set down in Scripture, or

[1] *Conf. of Faith*, i. 5.

by good and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.' [1]

The duty of the Church towards the Scriptures is, accordingly, twofold. She has (1) to preserve them inviolate and to be the jealous guardian of their letter: (2) to teach and command, altogether and only, in agreement with what they authorise —'to make them the test of her rule of Faith and Morals, guided always by the standard of *It is written*, to open out their contents to her own children, showing always that what she teaches they approve as the Apostolic Gospel, and to promulgate them to the world, as the law of liberty and as containing the very word of God.' [2] The Church stands to the Divine Law as a steward, not as a master.[3]

[1] *Conf. of Faith*, i. 6.

[2] *Pentecostal Gift*, p. 74 (Maclehose, 1903).

[3] 'The Church cannot legislate upon doctrine, in the common sense of the term. Her legislation of that class,

CREED OF THE CHURCH

(1.) *What is 'Creed'?*

The Faith of the Church which is contained in Holy Scripture is set forth in its essentials in the 'Creeds.' The word 'Creed' is limited in proper use to mean a statement of those beliefs which, when held by a man, make him in faith a Christian, and are necessary to him as a Christian. 'Creed' means *the Faith which was once for all delivered to the Saints; 'the Gospel . . . which ye have received, and wherein ye stand.'* [1]

(2.) *Creed and Gospel.*

The Gospel was taught at first orally, that is, by word of mouth. It had many teachers, but was recognised as one Faith: [2] its teachers were in agreement in stating it, as its disciples were in receiving it. For

to be legitimate, can be nothing but construing—construing the Word of God according to the analogy of the Faith.' (W. E. Gladstone, *Correspondence upon the Church*, etc., i. 109.)

[1] St. Jude 3; 1 Cor. xv. 1. [2] 1 Cor. xv. 2.

purposes of testing and ascertaining agreement, the Gospel must have received formulated statement. There is abundant evidence in the New Testament of this formulation. When St. Paul, *e.g.*, 'communicated' to Saints Peter, James, and John at Jerusalem 'that Gospel which I preach among the Gentiles,' [1] and when the truth of his presentation of the Gospel was acknowledged by them, he and they must have enunciated and compared the points, historical and doctrinal, which all of them alike made the basis of their evangelisation. St. Paul, again, had not himself visited Rome, when he wrote his Epistle to the Romans; but he is able to assume that Roman Christians both know and hold a body of fact and truth common to them and him as to other believers.[2] He calls this 'the pattern of teaching to which they had been delivered,' [3] and commends them for their obedience to it. As St. Paul did not found the Roman Church, the

[1] Gal. ii. 2. [2] Rom. vi. 17. [3] *Ibid.*, cf. xvi. 17.

'pattern' had not been 'delivered' by him, and his knowledge and mention of it points to the existence of an outline of the esentials of the Faith, generally recognised.[1] So, again, his words to the Corinthians[2] imply his own use of an ordered form of presenting the Gospel, and the identity of this with a form recognised as authoritative. 'Moreover, brethren, I declare unto you the Gospel which I preached': he had, therefore, given them the Gospel in a form definite and orderly, so as to be retained in the memory. What he delivered to them was what he himself had 'received,' and he is confident that he can tell what any other true Evangelists who had visited them must have taught: 'therefore,' he says, 'whether it were I or they, so we preached.' This appeal to memory, this challenge regarding the teaching which others gave,

[1] 'The Apostles and Evangelists who went about two by two . . . must have had a fixed basis for the instruction they gave.' (Soltau, *Unsere Evangelien*, S. 85, quoted by Prof. Denney, *The Death of Christ*, p. 81.)

[2] 1 Cor. xv. 1.

could hardly be possible unless there were a form of essentials to which St. Paul had regard, and to which he knew that other Evangelists would have had regard in preaching the Gospel. From this recognised presentation of Christianity St. Paul instances so much as is germane to his immediate topic, namely, the Resurrection of the Dead—'that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.' [1]

St. Paul, again, urges St. Timothy to hold fast 'the form of sound words' [2] (the 'good thing committed to him'), and he repeatedly refers to the 'teaching'—the things that Timothy had heard—which he was to deliver to others as they had been delivered to him. This form of teaching or deposit can hardly be other than the 'good confession' [3] of Christ, which Tim-

[1] 1 Cor. xv. 9.
[2] 2 Tim. i. 13, 14; ii. 2; iii. 14; 1 Tim. vi. 20.
[3] 1 Tim. vi. 12.

othy is reminded he had witnessed before many witnesses. That, again, must be identified with[1] 'the faith once for all delivered to the saints,'[2] for which St. Jude exhorts us to contend earnestly. What is apparently a rhythmical or mnemonic version of such a profession is quoted by St. Paul in 1 Tim. iii. 16.

(3.) *The Apostles' Creed.*[3]

The particular occasion of the consolidation of this oral Gospel into the form of confession of personal belief arose in the requirement of such a confession from Catechumens at the time of their Baptism.[4]

[1] Heb. x. 23. [2] Jude 3.

[3] As to the name 'Apostles' Creed,' at the close of the fourth century a tradition existed that this symbol was produced by the Apostles in collaboration, each one of the Twelve contributing a clause or article. There is no ground for this explanation of the title. It may be truly called the Apostles' Creed, however, as being (*a*) in full agreement with the Apostolic Gospel, and as being (*b*) the historical descendant and representative of the Gospel message as originally cast into form suitable for delivery by word of mouth.

[4] St. Paul's reference to St. Timothy's confessing the good confession before many witnesses is, almost unquestionably, a reference to his baptism.

The Catholic Creeds — 'Apostles'' and 'Nicene'—are both expansions of the Baptismal formula delivered to us by our Lord—the NAME of the Father, and of the Son, and of the Holy Ghost. The candidate was originally required to state his faith as to each of the three Divine Persons: 'What believest thou of the Father? What believest thou of the Son? What believest thou of the Holy Ghost?' In course of time the replies which candidates were instructed to make coalesced into one consecutive statement which was known as the *Symbolum* or pass-word, possibly so-called as the grounds of recognition at the gate of the fold, and as the bond of disciple with disciple. This formula of faith was not communicated until the eve of Baptism. It was transmitted orally, being seldom committed to writing in the earlier ages, in order to preserve its character as 'the pass-word' and also to protect it from possible profanation by heathen opponents. As late as the fifth century,

St. Augustine says in regard to this, 'Let your memory be your book.' Hence there is difficulty in tracing the history of the Creed in the first age. But the primitive existence of such a formula, and its direct descent from our Lord's own words at the Institution of Baptism, are sufficiently clear.[1] Being unwritten and in constant use, while it was substantially the same everywhere, its precise terms varied in different Churches and regions, and many versions are extant. The 'Apostles' Creed,' as used by us, is one of these versions—the ancient Roman—completed by the addition of clauses from those of other Churches.[2] Throughout the Eastern Churches all other symbols have, since the fourth century, been superseded by the Nicene, but in the Western Churches the Apostles' Creed has

[1] St. Paul's language in 1 Cor. xv. 3-4 strongly suggests that of the corresponding clauses in the Creed. St. Ignatius, writing about A.D. 115, repeatedly uses phraseology which seems evidently reminiscent of its form and substance (cf. Epp. *ad Ephes.* vii., xvii., *ad Trall.* ix., *ad Smyrn.* i.).

[2] The latest of these additions was made about 650 A.D.

continued to be used along with the Nicene both as a basis of catechising and in worship, and it is universally accepted by them.

(4.) *The Nicene Creed.*

The 'Nicene Creed' is the deliberately accepted formula of Faith for the whole Catholic Church. The Apostles' Creed is a traditional and spontaneous outgrowth of the life and practice of the Church; the Nicene is the result of consultation and resolution. It gives larger expression to the truths of the Divine Person, and of the Divine and Human Natures of our Saviour, and of the Divine Personality of the Holy Ghost. These truths, having been made subjects of dispute, were asserted by General Councils of the Church — those of Nicæa (A.D. 325), Constantinople (A.D. 381), Ephesus (A.D. 431), and Chalcedon (A.D. 451). Two Creeds, slightly differing from one another, were accepted and promulgated as orthodox by the decisions of these

Councils, of which one was that which we commonly call the Nicene.[1]

From the latter half of the fifth century, the 'Nicene Creed' has been recited at the Celebration of Holy Communion.

(5.) *Function of the Creeds.*

The Catholic Creeds, which are abundantly verified by Holy Scripture, and teach only what the Scriptures prove, constitute an additional witness to the primitive Gospel. The Books of the New Testament present us with the Faith as it was *taught*, and as it was applied by individuals to particular circumstances and needs. The Creeds preserve the Faith as it was *received* by the body of the Church, and the sense in which it was understood by those who received it. The Creeds represent the

[1] Strictly speaking, the name is inaccurate. Our 'Nicene Creed,' based apparently on the Baptismal Creed of the Church of Jerusalem, was promulgated by the Council of Chalcedon (A.D. 451) co-ordinately with the somewhat different form originally published by the Council of Nice (A.D. 325). But the former was in existence before the date of the Council of Constantinople (381).

agreement of the body of the Members as to what they had been taught—how they had 'learned Christ,' and what they found necessary and sufficient as a foundation of Christian hope and life.

The Holy Scriptures and the Catholic Creeds have a parallel but distinct descent from the oral Apostolic teaching of the first age, which they directly represent. The Creeds were not formed merely by a process of extraction from Scripture, but have flowed down to us by the channel of the continuous life of the Church, from the fountain of the original 'delivery of the Faith,' 'which it pleased the Lord afterwards to commit to writing' [1] in the form of the New Testament. The Creeds serve the supremely important end of indicating and emphasising, amid the abundant variety and detail of Scripture, those matters which were recognised from the first as truly 'fundamental' and 'essential'—such as our Church has called the 'grand

[1] *Conf. of Faith*, I. i., see Article on Scripture.

mysteries of the Gospel' and 'the great and fundamental truths.' [1]

It is by no means impossible to express in language which is entirely scriptural systems of doctrine widely divergent from each other, yet all of them alien to that truth which created and has sustained the Church. Most heresies have professed to argue from Scripture. But the authority possessed by a collection of extracts from Scripture is not the authority of Scripture, but only such as may be attached to the theological competency, religious judgment, and personal tendencies of the individual who determines the selection. The Catholic Creeds furnish the Church with a safeguard, and give the Christian a protection against attempts of the kind. In them we see the Church fulfilling two of its essential functions—in the Apostles' Creed providing for the instruction and testing of candidates for her membership : in the Nicene, for the rejection of false additions to the truth, and

[1] *Acts of Assembly*, 1696 and 1720.

of erroneous explanations of the mysteries of the Faith.

(6.) *The Creeds in the Reformed Church.*

At the Reformation the Catholic Creeds remained in full authority, and were, at the least, assumed as the basis and background of all the various 'Confessions' of the Reformed Churches. Those to which the name 'Reformed' [1] was distinctively applied, amongst which was the Church of Scotland, made this adherence explicit and formal in the great historical document adopted by them in testimony of their common orthodoxy and of their Catholic position.[2] All their Catechisms took the form of exposition of the Apostles' Creed, and provided for its repetition. Their worship constantly included it. In the Church of Scotland, the 'Book of Common Order' [3] prescribed its recitation after

[1] *I.e.* in the technical language of the time, as distinct from 'Protestant' or 'Lutheran.'

[2] The *Second Helvetic Confession*, v., chapter on 'Faithfulness,' etc.

[3] Called 'Knox's Liturgy.'

Sermon in all ordinary services. The law of the Church required that it should be professed by sponsors at Baptism, and ability to repeat it was a condition of admission to the Lord's Table.[1] The Scottish representatives at the Westminster Assembly contended vehemently for the retention of these usages, but, in face of opposition from English Puritanism, were able to secure only, and with difficulty, that the Creed should be retained as a catechetical standard contingent with the Shorter Catechism.[2]

The contents of both Apostles' and Nicene Creeds are embodied, even to their most technical phraseology, in the Westminster Standards, both the *Confession* and the *Catechisms*.[3] For present usage the Church of Scotland has no authorised forms

[1] See Sprott, *Worship and Offices*, pp. 65, 84.

[2] In the standard editions of the Catechism a note is appended to the Creed explaining, *inter alia*, that it is 'annexed,' 'because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.'

[3] See as to this the chapter on 'Faithfulness,' etc., pp. 74-78.

of worship, but *Euchologion*, a book of Services issued by the Church Service Society,[1] uses the Apostles' Creed in every daily Service, and the Nicene Creed in the Communion Service. The Nicene Creed is recited in the Communion Service used by the General Assembly.

FAITHFULNESS OF THE CHURCH OF SCOTLAND TO CATHOLIC DOCTRINE

'Catholic Doctrine' means the doctrine of the Catholic Creeds, especially as concerns the Trinity of the Godhead and the Deity of our Saviour, and of the unchallenged Ecumenical Councils concerning His Person and natures. The Reformation everywhere assumed and proceeded upon this Doctrine. Every Reformed Communion propounded its 'Confession'—often one Confession after another; but every Reformed Communion maintained its relation to the Creeds unaltered, and the various Confessions were supplementary to the Creeds.

[1] Comprising over six hundred ministers in its membership.

The Catechisms, also, in which the Reformation was prolific, are without exception expositions of the Baptismal Symbol supplemented by the Nicene Creed.

The Church of Scotland occupied no other position towards Catholic Doctrine than did the other Reformed Communions. To Catholic Doctrine its relation is absolutely regular and clear. As already stated, the Apostles' Creed continued without interruption to be recited in its services and to be required in the administration of Baptism. The same Creed was its basis of religious instruction. The Catechism (namely, Calvin's) authorised in the first period of the Reformed Church of Scotland is, in its doctrinal parts, based upon this Creed, article by article. The Apostles' Creed is and has always been a catechetical standard, and, as such, is annexed to the Longer and Shorter Catechisms 'because it is a brief sum of the Christian Faith agreeable to the Word of God, and anciently received in the Churches of Christ.'

FORMAL RELATION OF THE CHURCH OF SCOTLAND TO THE NICENE CREED AND THE COUNCILS

(1.) One of the earliest Acts of the General Assembly after the Reformation was to adhere, along with the Reformed of Hungary, Poland, France, Switzerland, and the Palatinate, to a Confession known as the *Second Helvetic*, which was expressly designed to exhibit their agreement in orthodoxy. This declares in the Eleventh Chapter :—

'We sincerely believe and freely profess whatsoever Things are defined out of the Holy Scriptures in the Creeds, and in the decrees of those first four and most excellent Councils—held at Nicæa, Constantinople, Ephesus, and Chalcedon —together with blessed Athanasius' Creed, and all Creeds like to these ; touching the mystery of the incarnation of our Lord Jesus Christ, and we condemn all things contrary to the same.'

'Thus,' it is continued, 'we retain the Christian sound and Catholic Faith, whole and inviolable, knowing that nothing is contained in the afore-

said Creeds which is not agreeable to the Word of God, and makes wholly for the uncorrupt declaration of the Faith.'

The Helvetic Confession makes in its preface a claim and protest that inasmuch as all its signatories are of the Faith and religion specified in the ancient laws of Christendom as Catholic, 'They shall be held not for heretics, but for Catholics and Christians.' The signatories in Scotland included Knox, Craig, Winram, and Row, who thus adhered to the profession of Catholic doctrine, and to the claim that they were Catholic Christians. The adherence of the Scottish Reformers to these statements of the Helvetic Confession was ratified in two subsequent Assemblies, of which one was the Glasgow Assembly of 1638. No corporate action of the Church has been more deliberate, none possesses more authority than this by which the Church asserts its right to the name of Catholic, and its possession of Catholic Doctrine.

(2.) It is certain that 'the Westminster Confession contains everything that is in the Nicene Creed.'[1] Those matters of doctrine which concern the Person and Natures of the Redeemer,[2] which were defined by the Councils of Ephesus and Chalcedon, are treated by the Westminster Confession in the very terms employed by these Councils.[3]

In their doctrine of Man and of Salvation the Confessions both of 1560 and of 1647 follow the teaching of the great doctor of the West, St. Augustine, whose orthodoxy and Catholicism have not been questioned.

(3.) Not only in the Westminster Confession (1647): the Scots Confession of 1560 is equally explicit, as follows:—

'"We acknowledge and confess one only God, to Whom we must cleave and serve, Whom we must worship, in Whom only we must put our trust, Who is eternal, infinite, incomprehensible, omnipotent, One in substance yet in Three Persons,

[1] Dr. Denney, *Jesus and the Gospel*, 1908, pp. 391-2.

[2] *Conf. of Faith*, ii. 3.

[3] *Ibid.*, viii. 1, 2, 'The Person of Christ.'

The Father, the Son, and the Holy Ghost, by Whom we believe and confess all things in heaven and earth, as well visible as invisible, to have been created." (Art. I.) "When the fulness of time came, God sent His Son, His eternal Wisdom, the substance of His own glory, into this world, Who took the nature of manhood of the substance of woman, to wit of a Virgin, and that by operation of the Holy Ghost, and so was born the just seed of David, the very Messias promised, Whom we confess and acknowledge Immanuel, Very God and Very Man, two perfect natures united and joined in One Person, by which our confession we condemn the . . . . pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others, as did either deny the eternity of His Godhead, or the Verity of His human nature, or confounded them, or yet divided them." (Art. VI.)

'The Church of Scotland has constantly adhered to her Confession. To James II. her Presbyterian Ministers avowed that "their principles were, according to the word of God, contained in that Confession."[1] Under William III. she had it established by law as her public and avowed Confession. Under Anne she insisted that it should be ratified and confirmed in the Act of Union of

[1] Wodrow, *History of the Sufferings of the Church of Scotland*, vol. iii. p. 11, *n.*

1707. When, on two occasions after the Revolution, she felt called upon to speak of the things in the Confession that she deemed most essential —against the Deists in 1696, and to enjoin upon her ministers the preaching of the catechetical doctrine in 1720—it was on the doctrines common to the Confession with the Ancient Creeds that in both cases she laid primary stress, in the earlier Act enumerating first among the "grand Mysteries of the Gospel," "the Incarnation of Messias"; and in the later, "the great and fundamental truths according to our Confessions and Catechisms, such as that of the Being and Providence of God, and the Divine Authority of the Holy Scriptures, the necessary doctrine of the ever-blessed Trinity in the Unity of the Godhead, and particularly the eternal Deity of our Lord and Saviour Jesus Christ." When at a later period of the same century, there appeared some likelihood of an infection of Scotland by the Arianism and Socinianism which were already current among the English and Irish Presbyterians, the Moderates, under the wise leadership of Principal Robertson, refused to listen to proposals for changing the Confession.

'The Evangelical Seceders from 1733 to 1843 were of the like mind; one and all they took the Confession and the Catechisms with them; and in many a case of alleged heresy—from that of

Simson to that of Edward Irving—both parties in the Church insisted, without a moment's wavering, that, whatever else was fundamental, the doctrines of the Trinity and the Incarnation, "according to our Confession of Faith," were so most certainly.

'The Assembly of 1889 passed a Declaratory Act which, while "desiring to enlarge rather than curtail any liberty heretofore enjoyed, and to relieve subscribers from unnecessary burdens as to forms of expression and matters which do not enter into the substance of Faith," "declared at the same time the adherence of the Church to the Confession of Faith as its public and avowed Confession, and containing the sum and substance of the Doctrine of the Reformed Churches." The Act of Parliament which the Church obtained in 1905 recognises (and may be thought to reinforce) the position which the Confession has held among us since 1647 and 1690.' [1]

[1] *The Duty of the Church according to her Lord's Commission. Doctrine*, pp. 9-10. Blackwood and Sons, 1910.

Bishop Harold Browne (*Thirty-Nine Articles*) was justified in saying that 'while the various bodies of Presbyterian Christians both in Great Britain and on the Continent, have had a considerable tendency to lapse into Socinianism,' the Church of Scotland is an exception, and 'has maintained a most honourable superiority to all other Presbyterians, partly no doubt because, unlike the generality of them, she strictly guards the Creeds of the Church and other formularies of the Faith.'

CHURCH OF SCOTLAND: ITS HISTORY AS A BRANCH OF THE CATHOLIC CHURCH

The origin of the Scottish Branch of the Catholic Church dates from the period of the occupation of Britain by Imperial Rome. The Christianity then imported by soldiers and colonists extended on the West Coast at least as far as the Firth of Clyde. The Gospel was possibly carried farther still by Romanised Britons. Tertullian (died *c.* 220) speaks of 'places in Britain, unreached by Rome, yet subject to Christ.'

The missions of St. Ninian,[1] himself a Pict (A.D. 362-432), to the Picts of Galloway, and of Central and Eastern Scotland, and the mission of St. Patrick from Scotland to Ireland (A.D. 432-461)—concerning both of which we have definite information—took place while Britain was still regarded as a portion of the Empire.

[1] See *St. Ninian*, by the Rev. A. Black Scott. Nutt, 1918.

Thus through the continuous Christianity of Strathclyde, the Church of Scotland claims to rank as a branch borne on the root of primitive Christianity, calling no other branch its Mother.

The National Church of Scotland, as it now exists, and has existed since the twelfth century, is, however, the result of a coalescence of various elements, corresponding to those whose combination formed the mediæval Scottish State. The mission of St. Ninian and his disciples, which apparently penetrated the whole level coast of Scotland, as far as and including Caithness—whatever may have been the defections of the fifth and early sixth centuries—undoubtedly paved the way for the more complete evangelisation which followed. In the early part of the sixth century a Christian Kingdom—the original Scot-land—was formed in Argyllshire by conquest and colonisation from Ulster. This led indirectly to the conversion of the mountainous region of North Pictland, which was

effected in the sixth century and onwards by a magnificent series of missions from Ireland. The typical representative of the Irish mission was St. Columba, a recompense to Scotland for her own gift of St. Patrick.

In the course of the eighth century consolidation began by the union of the crowns of North and South Pictland; and in 844 Scots and Picts merged into one kingdom under Kenneth MacAlpine.

The result in relation to the Church appears in the appointment of Tuathal, Abbot of Dunkeld, as Bishop of Fortrenn: that is to say, the successor of St. Columba and heir of his primacy in the Church of the Scots and their missions became Bishop of the Picts. In this we recognise the union of the Church of the Scots and Picts. The *name* 'Scottish Church'—*Ecclesia Scoticana*—first appears in the course of the following reign (Girig, 878-889), in connection with the liberation of the Church from certain secular exactions.

Under Malcolm Canmore (1057-1093) the British principality of Strathclyde, whose primæval Christianity had been revived and extended by St. Kentigern of Glasgow, the contemporary of St. Columba, came under the authority of the Scottish crown, to which it was definitely annexed in the reign of Malcolm's son, St. David. The territory of Bernicia (that is, the Lothians and Merse), upon which the Scots had maintained a hold since the battle of Carham (1018), was also definitely attached to Malcolm's crown. This, together with the rest of Northumbria, had been evangelised from Iona; but since 664 it had adhered to Roman in preference to Celtic usages.

Finally, the absorption of a Scandinavian element in the extreme north of Scotland and the Western Islands, which ecclesiastically and politically were for long dependent on Norway, gave Scotland its present frontier. But it was not until 1469 that the Orkney and Shetland Islands came under

the Scottish crown as part of the dowry of Margaret of Denmark, bride of James III.

Such were the constituent elements of the Scottish Church and State.

The Celtic type of Church life, developed as it was during a period of separation from the main current of European history, was in many particulars widely different from that which was prevalent on the Continent of Europe. In the Columban Church *jurisdiction* was monastic, not episcopal. *Easter* was observed on a date fixed by a method which, during the time of isolation, had been elsewhere replaced by one more exact. There were other peculiarities, chiefly survivals of earlier usage, possibly in some details derived from Eastern Christianity. Since the Celtic Church regarded the Patriarchate of Rome as limited by the frontiers of the Empire, it was decidedly disinclined to acknowledge the Roman supremacy or to recognise any duty of conformity to the practice of Rome merely as such. In the matter of the date

of Easter, which had aroused the first and sharpest controversy, the Celtic Church accepted the general Western usage by 716 A.D. In many other respects, however, it maintained its distinctive organisation and discipline until a much later period. *Diocesan* Episcopacy, for example, was unknown in Celtic Scotland until the twelfth century; previously to that there was a single 'Bishop of the Scots.'[1] The marriage of Malcolm Canmore to the Saxon Princess Margaret initiated, however, a movement towards conformity with the territorial system elsewhere general. *Dioceses* were formed, and these were subdivided into parishes. Against the claims of Canterbury and York *Ecclesiastical autonomy* was secured in A.D. 1188. Although the price paid for securing independence of these English claims was acknowledgment of the more absolute supremacy of the Roman See, such supremacy has been allowed by the

[1] *I.e. with jurisdiction.* Bishops *in order* had probably existed in considerable numbers.—Skene, *Celtic Scotland.*

Church of Scotland for less than four out of the many centuries of its existence. For, in the middle of the sixteenth century the controversy with Rome was re-opened, the Church of Scotland revised its relation to that see, and definitely rejected the papal obedience. It reasserted its responsibility as a national Church and its consequent right and duty to correct error and to reform abuse in its own practice. The Reformation which resulted has in no way affected identity.

IV

MINISTRY

'THERE is one general Church visible held forth in the New Testament.' [1] The visible Church, Catholic or Universal, is the Kingdom of the Lord Jesus Christ, the House and Family of God.[2] Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, and doth by His own presence and Spirit make them effectual thereunto.[3] Christ hath constituted a government and governors ecclesiastical in the Church: to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ; and Christ hath since continually

[1] *Form of Ch. Govt.*, par. 1. [2] *Conf. of Faith*, xxv. 2.
[3] *Ibid.*, xxv. 3.

furnished some with gifts of government, and with commission to exercise the same.[1]

Ordination is always to be continued in the Church. Every Minister of the Word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching[2] presbyters to whom it doth belong; who being set apart themselves to the work of the Ministry have power to join in the setting apart of others.[3] Records are carefully to be kept of the names of persons ordained, and of the presbyters who did impose hands upon them.[4]

It belongs to the office of the minister to pray for and with his flock, as the mouth of the people unto God; to pray for the sick;

[1] *Form of Ch. Govt.*, 'Of Church Governors.'

[2] *Ibid.*, 'Doctrinal Part of Ordination.' The office of preaching as a general part of the Pastor's duty had largely fallen into abeyance before the Reformation, and was for the most part left to the Friars. A good deal is explained by the determination of the Reformers to insist on capacity to preach as a necessary qualification either in Presbyter or Bishop. Priests who could not preach were limited to employment as Readers.

[3] *Ibid.*, 'Rules.'

[4] *Form of Ch. Govt.*, 'Rules.'

to read the Scriptures publicly; to feed the flock by preaching the word; to catechize; to dispense other divine mysteries; to administer the Sacraments; to bless the people from God; to take care of the poor; and to rule.[1] In this last function (of ruling) are associated with the minister certain others, 'which officers reformed Churches commonly call Elders.'[2]

In terms like these the Church of Scotland states its doctrine of 'lawful Ministry' as one of the things necessary 'to make the face of a Christian Church.'[3]

The first step taken by our Blessed Lord towards the constitution of the Church was the calling, ordaining, and commissioning of the Apostles. He said, 'As my Father hath sent Me into the World, even so send I you.'[4] He said, 'He that receiveth you

[1] *Form of C.G.*, 'Pastors.' [2] *Ibid.*, 'Other Church Governors.'

[3] Compare *Scots Conf.*, 1560, xviii., cf. xxii. The others noted are: The word truly preached; the Sacraments duly administered; and a godly discipline (as to which last, see *Book of Common Prayer*, Preface to Commination Service).

[4] St. John xx. 21.

receiveth Me.'[1] He said, 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.'[2] They were to be His 'chosen witnesses,'[3] foundations of the Church.[4] In them at the first all Ministry was contained; and from them existing Ministry is derived.[5] They chose and ordained men to be ministers,[6] succeeding to as much of their function as is transmissible,[7] and these in turn ordained others to succeed themselves: and so continuously until now.[8]

Ministry is thus not an ecclesiastical expedient; it is a *Divine Ordinance*. 'God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing,

[1] St. Matt. x. 40; St. John xiii. 20. [2] St. Matt. xviii. 18.
[3] Acts i. 8, x. 41, etc. [4] Eph. ii. 20; Rev. xxi. 14.
[5] See Lightfoot, *Philippians*, 'Dissertation,' p. 187; cf. Armitage Robinson, *Early History of Church and Ministry*, p. 81.
[6] Acts xiv. 23; 2 Tim. i. 6, ii. 2; Tit. i. 5.
[7] See Hill, *Lectures*, vi. ii. 2.
[8] Tit. i. 5; 2 Tim. ii. 2; 1 Clem. Rom. 42, 44.

helps, governments, diversities of tongues.'[1] 'HE (Christ ascended) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.'[2]

The Apostolic Ministry is a *perpetual* ordinance. It is 'till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.'[3] Christ said to the Apostles, 'Lo, I am with you alway, even unto the end of the world'[4] —a promise which could be fulfilled not to themselves personally, but only by His presence with those who in the world should continue to represent them.

It is further an *essential* ordinance, requisite to the being of the Church. In the persons of the Apostles the Ministry historically preceded the Society, and was itself the germ and nucleus of the Church. 'The Apostles whom He had chosen' were the recipients of Christ's commandments for the Church:[5] in their keeping He instituted

[1] 1 Cor. xii. 28. [2] Eph. iv. 11. [3] Eph. iv. 13.
[4] St. Matt. xxviii. 20. [5] Acts i. 2.

the Sacraments;[1] to them He committed discipline,[2] pastorate,[3] responsibility and the authority which is the correlative of responsibility.[4] In the language of the Confession,[5] the Ministry is given 'for the gathering' as well as 'for the perfecting' of the Saints. That is to say (in the classical phraseology of our divines) it is 'the first depositary' of the keys of the Kingdom. In planting the Church where it has not yet existed, the presence of the Ministry is by itself sufficient: it carries with it, not only the Word to convert, but also Baptism to engraft, the Eucharist to nourish, government to set in order, discipline to guard, and the apostolic succession to provide a future Ministry.

The Ministry is *representative*. They who stand in it are *Christ's* Ministers,[6] and their

[1] St. Matt. xxviii. 19, xxvi. 20 *seq.*
[2] St. John xxi. 15, 16.
[3] St. Matt. xxiv. 45-51; St. Luke xii. 42-48.
[4] St. Luke x. 16; Heb. xiii. 7.
[5] *Conf. of Faith*, xxv. 3.
[6] *Ibid.*, xxix. 3; 1 Cor. iv. 1.

ministerial acts are done in His Name,[1] being acts which are proper to Christ only, as Apostle of God, and Mediator of the New Covenant and High Priest over the House of God. Insomuch as Christ's Mediation is twofold, being for God to man, and also for man to God, ministry in Christ's Name appears sometimes as ministry on behalf of the flock before God (as, for example, in presentation of prayers and offerings, or in the earlier stage of the Eucharist),[2] and sometimes as ministry on behalf of God to the flock (as, for example, in preaching,[3] baptism, benediction, or in the later stage of the Eucharist).[4] Nevertheless in all its ministrations alike the Ministry is Christ's,

[1] 'To meet in Christ's Name' or 'to act in Christ's Name' (St. Matt. xviii. 19) is to meet or to act with Christ's authority in the order which He has appointed. Else Christ's Name is taken in vain. 'No man taketh this honour to himself, but he that is called of God as Aaron was.' For the manner of Aaron's calling, see Exod. xxviii.-xxix.

[2] Acts xiii. 2; *Conf. of Faith*, xxix. 2, 'a spiritual oblation.'

[3] 2 Cor. v. 20.

[4] See pp. 77-78.

not the people's.[1] If sometimes it presents itself as representative of the people, that is because the action then in hand is one which belongs to Christ's mediation for His flock ; and if sometimes it seems to act as representative of Christ to men, that is because the action is then one which belongs to His mediation for God. It belongs to Christ's office as High Priest, and to Him alone, to stand for us before God[2] and plead His own Sacrifice,[3] to make intercession,[4] to present our prayers,[5] to offer our alms and gifts.[6] It belongs equally to Him alone to give forth the Gospel,[7] to wash from sin,[8] to feed with His Body and Blood,[9] to ab-

[1] The Church of Scotland does not hold the view that Ministry is representative merely of the universal Christian priesthood, as seems to be held by Dr. Moberly (*Ministerial Priesthood*, pp. 257-8), a view inconsistent with, for example, such functions as Benediction or the Preaching of His Word Who now speaketh from Heaven. See *Practical Use of Saving Knowledge, Warrants to Believe*, ii. 5-8.

[2] Heb. ix. 24.

[3] Heb. ix. 24 ; Rev. v. 6 ; *Larger Catm.*, 55.

[4] Rom. viii. 34.

[5] Heb. iv. 14-16.

[6] Heb. xiii. 15.

[7] Heb. xii. 25.

[8] 1 St. John i. 7.

[9] St. John vi. 51-57.

solve from offence;[1] and to bless His people with peace.[2]

What therefore the Ministry does in this respect it does *representatively*, fulfilling a service rather than exercising a power. As the Baptist, when he was asked, 'What sayest thou of thyself?' replied, 'I am a voice,'[3] or as St. Peter repudiated as his act the healing of the impotent man and referred it to the agency of the ascended Lord,[4] for Whom he was no more than a hand, so must the Ministry account of itself. It is, in one aspect, Christ's instrument to the Church. But the Church is itself a ministry and priesthood to the world; and in that aspect finds the official Ministry an organ bestowed upon it by Christ for the efficient exercise of that function. In either case Christ stands behind the Ministry, and the acts done in His Name receive effect from Him, Who is the only Minister of the Grace of God.

[1] Acts v. 31.
[2] St. John xiv. 27.
[3] St. John i. 23.
[4] Acts iii. 12-16.

The Ministry is thus a *Stewardship*: and its requisite is fidelity.[1] To it is committed the word of reconciliation,[2] and the trust of the mysteries of God,[3] and the pastorship of His flock.[4] For these things it stands in charge, and must give account.[5] This special responsibility of 'stewardship' cannot be shared or transferred, although no doubt there is also in the Church, in relation alike to service and the faith, a diffused responsibility of the highest importance. But while the flock must answer for its recognition of Christ's voice,[6] and for its fidelity of submission to His Ordinances,[7] and for its part in the preservation of the faith, it may not appropriate and cannot carry the special responsibility committed to the Ministry. Each must answer in the measure of his own trust. Christ's stewards on the other hand may

[1] 1 Cor. iv. 1, 2; Tit. i. 7; 1 Pet. iv. 10.
[2] 2 Cor. v. 19.
[3] 1 Cor. iv. 1.
[4] Acts xx. 28.
[5] St. Luke xii. 42-48, xvi. 2; Heb. xiii. 17.
[6] St. John x. 4, 5.
[7] Heb. xiii. 17.

be subject to frequent and urgent temptation from the self-willed demands of the souls committed to their pastorate. But no pressure or demand can relieve Christ's stewards from their trust, and no desire to conciliate can excuse them if they show themselves tolerant of pressure or plastic to the spirit of worldliness or unbelief or of impatience in the Church.[1] Men require of a steward that he be found faithful. The Ministry stands or falls, not to the flock, but to its Chief Shepherd. The ministers of Christ must hold the faith of the Gospel as it was delivered to them. They must assert the Christian standard of morality in face of the world's restlessness under Christ's prohibitions. They must keep the Sacraments intact as instituted. They are the guardians of doctrine,[2] of marriage, of the family, of the Church's discipline.

[1] Neither are they excused if they have allowed themselves to be made incapable under constitutional forms of discharging their trust effectively. They have always the remedy of which the prophet reminds them. (Mal. i. 10, R.V.)

[2] The distinctive, although not (p. 149) the only, guardians.

And they must fulfil the Ministry which they have received, not counting life dear unto them.[1]

ORDERS OF MINISTRY

The Standards of the Church of Scotland find in the New Testament mention of two types of Ministry, and distinguish them as ordinary and extraordinary.[2] Among the extraordinary are reckoned Apostles, Evangelists, and Prophets; and these are said to have ceased.[3]

The ordinary Ministry is that which was constituted by the Apostles, and planted in the Churches which they founded. It was

[1] Acts xx. 24.

[2] *Form of Church Govt.*, 'Of the Officers of the Church.'

[3] The commonplace of our divines on this subject has been that in a settled or reformed Church which possesses the regular ministry the extraordinary has no place and cannot be looked for. They, however, always kept room in theory for its possible emergence in case of necessity. Patrick Forbes, for example, thinks that the Reformation might have furnished such occasion; but adds that the necessity did not arise, regular ministry being available. See his *Defence of the Lawful Calling of the Ministry of Reformed Churches.*

of two orders:—(1) the Presbyter or Bishop, (2) the Deacon. Of the two names, Presbyter and Bishop, both of which are applied to the first of these orders, 'Presbyter' was apparently rather the official and general title of the office, and 'Bishop' (episcopus, overseer) was at first more or less predicative or descriptive of its function.[1] Deacons were the assistants of Presbyters in their duties generally, and especially in care of the poor and necessitous.

It appears probable that in the first age local churches were normally ruled by a college or council of 'Presbyter-Bishops,' who exercised a joint authority, acting corporately in matters of common interest (as of government and discipline), and allocating among themselves other duties of ministration:[2] and that behind and with them stood the Apostolic Ministry

[1] See Dr. D. Macleod, *Ministry and Sacraments of the Church of Scotland*, 96-98; and see especially Dr. Armitage Robinson, *Early History of Church and Ministry*, pp. 83, 84.

[2] Gore, *Church and Ministry*, pp. 220-221, 224; Rom. xii. 8; 1 Thes. v. 12; Heb. xiii. 7.

and its delegations, representing a general authority of the Church. It may be presumed on general grounds that some presidency should have existed within these councils of Presbyters; it is possible that there is allusion to such presidency in terms which occur in the New Testament;[1] but we have no information on which to base any conclusion on the subject. From a very early date, however, there are indications in the Eastern Churches (Palestine, Syria, Proconsular Asia) of the practice of assigning to one person a definite and permanent precedence, with oversight of both ministry and flock; and to him the alternative title Bishop (that is, overseer) came in such cases to be limited. The exceptional position of St. James the Just at Jerusalem may have furnished suggestion and precedent for this development. The development took place in the regions which correspond with the area of

[1] These, however, may be, and in the passage last cited probably are, only descriptive synonyms for the 'Presbyter-Bishop.'

St. John's direct influence; and this fact has suggested that it had his sanction or even was due to his initiation. Ignatius, St. John's junior contemporary (martyred *c.* A.D. 110), was such a Bishop of the Church in Antioch; and in those of his letters which were written (immediately before his death) to Churches in Asia Minor, he makes it evident that similar officials existed in them as well. The vigour of his appeals for recognition of their authority suggests, however, that even in these Churches their office was recent and required commendation.[1]

In the West, on the other hand, and in Egypt, the presbyteral Colleges continued for much longer to exercise the full oversight and to discharge the entire office of the Ministry. 'It is not too much to say that in the subapostolic age we can prove the non-existence of the monarchical Epis-

[1] It is increasingly recognised that Ignatius wrote as he did, not in the interest of mono-episcopacy, but in the interest of unity and order.

copate in the great Apostolic Churches of Corinth and Rome, and in the equally great and famous Church of Alexandria, and in the Apostolic though less famous Church of Philippi.' [1] At Rome, for example, there is apparently no Bishop (in the Ignatian sense) known to Clement (A.D. 96); or to Ignatius (*c.* A.D. 110), or to the author of the *Shepherd of Hermas* (*c.* A.D. 140).[2] By the middle of the third century a monarchical Episcopate had become general in both East and West. But in the West (and in parts of the East—Egypt, Armenia) a constant tradition continued, and has never been lost, that Presbyter and Bishop are degrees of one and the same order, and that the distinction between the two offices is of ecclesiastical creation, being a matter of regulation and not of Divine ordinance.

[1] Prof. Cooper, *Pentecostal Gift*, p. 187. As to Corinth, compare Gwatkin, *Dict. of Bible*, i. p. 301; Gore, *Church and Ministry*, p. 284.

[2] 'The beginning of the change dates from the time of Pius' (A.D. 140-163), and was incomplete for several generations later. Bp. John Wordsworth, *Ministry of Grace*, p. 127.

It is thus accurate to say[1] that the Monarchical Episcopate 'existed from the times of the Apostles'—or at least from the time of an Apostle—in the sense that 'in parts of the Church' it existed from within the lifetime of St. John. It is also certain that 'in some other parts, especially at Rome and Alexandria, there were at first only two orders.'[2] Since, then, the apostolicity and sufficiency of such Churches as, for example, those of Rome and Alexandria, Corinth and Philippi, are unquestioned, it follows that government and ministry such as these Churches had, is apostolic, valid,[3] lawful

[1] Bp. John Wordsworth, *Ministry of Grace*, p. 142.

[2] *Ibid.*

[3] Bp. Gore's definition of validity as equivalent to the possession of 'security' of the Divine Covenant (*Church and Ministry*, p. 64), does not seem entirely just. Security is not the criterion of validity, but its result. A thing is secure because it is valid; it is not valid because it is secure. The appeal to spiritual anxiety in the form of advice to seek security by assent to claims which are in question is familiar in Roman propaganda; but it is not for imitation. A distinction is sometimes attempted between 'validity' and 'completeness,' but this seems to resolve itself into a more familiar distinction between the valid and the canonical.

and sufficient.[1] It seems to follow, also, that there exist only two *orders* of Ministry—those namely of Presbyter (or Bishop) and Deacon, and that the Episcopate, as distinguished from the Presbyterate, is not a Divine Ordinance, or order, but is an office—almost certainly *sanctioned* by St. John, probably approved by him (possibly erected under his initiative, though of that we have no evidence),[2] for its purpose in those localities for which he may have been more directly responsible. The office therefore possesses a very high prescription and commendation; yet possesses no such prescription as to demand its adoption (as apostolically imposed) by the Church generally, either in St. John's own day or later; since such capital Churches as those of Rome and Alexandria continued to be without it—a thing impossible in the case of a Divine or Apostolic Ordinance.[3]

[1] See Note, p. 180.

[2] See Bp. Gore, *Church and Ministry*, pp. 232-3.

[3] *Ministry of Grace*, p. 121. See also Turner, *Cambridge Med. Hist.*, ch. vi., and Rawlinson, *Foundations*, ch. viii.

Episcopate in this (the Ignatian or monarchical) sense is therefore not an ordinance, but an institution. It is a development within the presbyterate and from the presbyterate. It 'arose'—there was a time when it was not. But all things needful to the *esse* of the Church have been from the beginning.[1] As an *order* the presbyterate seems to be the highest 'ordinary' or perpetual ministry, and to be properly the Ministry[2] (the Diaconate being derivative from it and dependent for its existence upon it), fundamental and

[1] Bp. Gore, *Church and Ministry*, p. 54, ed. 1919, indicates with much cogency that the principle of 'essential finality' expressed in the faith once for all delivered, the Spirit once for all sent forth, the society once for all instituted, suggests the analogy of 'a once for all empowered and commissioned ministry.' The Presbyterate would appear to be the only ministry answering to the requirement—the Episcopate, it seems to be generally admitted, 'arose.'

[2] In view of St. Peter's claim to be co-presbyter with the presbyters whom he addresses (1 Peter v. 1), and of the description of the occupants of the Heavenly seats as presbyters, some significance must be allowed to Ignatius' identification of presbyters as peculiarly representative of the Apostles. (*Magn.* 6, *Trall.* 3.)

essential and sufficient to furnish from within its commission (whether by selection from its own ranks or by collegiating from its membership) whatever further institutional equipment may be for the Church's *bene esse*.

The process of the development of the episcopate appears to have been one of delegation—or perhaps rather of the restriction—to a single presbyter, representing the general body of the presbyterate, of the exercise of functions which had resided in presbyteral councils.[1] The ministry acted through him—he acted in name of the ministry. He thus became the recognised *persona* of the local Church and its clergy. In his presence eventually no other presbyter exercised office, unless as his assistant or substitute.[2] He offered the gifts: he celebrated the Eucharist: he

[1] Wordsworth, *Min. of Grace*, p. 121 (2nd edit.).

[2] *Ibid.*, p. 156. Cf. a description of, apparently, just such a state of affairs among the presbyters, nine in number, who served in the church of the ascetics at Nitria in the fourth century.—Palladius, *Lausiac History*, vii. 5.

blessed: he preached: he baptized: he confirmed: he took the leading part in ordination; only by his commission would another presbyter do any of these things. With his commission another presbyter might do and did them all: [1] any presbyter was, in right of *order*, as competent as the bishop for each of these acts—although for regularity, 'by custom' and by consent, without his authority a presbyter might not perform them. In process of time commission to confirm or ordain became rarer, and ultimately ceased to be given; [2] com-

[1] Such, at least, was the Western tradition.

[2] There does not seem to be ground for the belief current elsewhere that Confirmation and Ordination are, in some sense in which other ministerial functions are not, inherently and by the nature of the office peculiar to the Episcopate. As matter of fact, in the small communities in which the office was originally exercised, all functions seem to have been equally reserved to the Bishop when and where he could personally discharge them, and to have been discharged by other Presbyters when and where the Bishop was absent; and this seems to have been as true of Preaching, of Baptism, or of Celebration of the Eucharist, as of Confirmation or Ordination. To celebrate was indeed considered to be 'the Bishop's most important function' (Gore, *Church and Ministry*, p. 138, note); to preach was his right, and in his

mission to preach, baptize, celebrate, etc., on the other hand continued and extended; with the extension of Christianity, and ultimately with the development of the parochial system, it came to be customarily granted with any pastoral charge, but the Bishop's commission, whether in the form of licence or of induction, remains under the Episcopal system as necessary as ever it was.

It seems, then, that the Episcopal office is

presence the Presbyter might not preach (Jer. *Ep.* III *ad Evagrium*, quoted by Gore). Only the consecration of a Bishop *required* the presence of Bishops (but Alexandria may have been an exception even to this). In the East, Confirmation is ministered by the Presbyter as freely as is Baptism—to allege the use in it of Chrism obtained from the Bishop as an invocation of the Bishop to confirm, would make unction of the sick also an Episcopal and not a Presbyteral function. The reservation of Ordination, however, to the Bishop as guardian of unity would at once follow his office whenever, and as soon as, his office appeared; and would be more jealously guarded and less readily delegated—for the same reasons which cause Ordination under the Presbyterian system to be rigidly reserved to the Presbytery. The impression that this function at least was distinctive of the Bishop's office, and that, in respect at least of the right to ordain, he differed characteristically from other Presbyters, rapidly gained currency and is often met with.

formed not so much 'by elevation out of the presbyterate' as by restriction of other presbyters. Under the monarchical system the 'Bishop' is a presbyter who continues to exercise the full function of his order;[1] the 'Presbyter' is a presbyter who in the interests of order and of episcopal government is canonically and customarily restrained from exercising his function except when and in so far as the Bishop requires his assistance. Canon and custom make the Presbyter in the East the ordinary minister of Baptism and of Confirmation, but not of Ordination; in the West they make him the ordinary minister of Baptism but not of Confirmation—and of Ordination only in conjunction with the Bishop.[2] In either case, however, the restrictions are restrictions upon the exercise of functions which are, and which (since the order is

[1] Cf. Wordsworth, *Min. of Grace*, pp. 125-141.

[2] Anglican *Ordinal*, 'The Bishop with the priests present shall lay their hands severally,' etc. And see Wordsworth, *Min. of Grace*, 2nd edit., pp. 166-167.

divinely created) remain, inherent in his order. Such restrictions are only regulative —they cannot denude of capacity for what God has given.[1]

At the Reformation the clear and settled intention of the Reformers generally was to revert to primitive forms of Christian Institution, as discoverable within Scripture and as scripturally warranted. Applying this principle to the Ministry, they were necessarily thrown back upon the presbyterate as it existed before the development of mono-episcopacy. At that point they found it (as modern historical criticism finds it) the essential and fundamental Ministry, containing in itself all functions and exercising them in right of *order*. The Reformers had been trained in the general tradition of the Western Church that Episcopate and Presbyterate are only degrees of one order: that Ordination to the presbyterate is the grace-conferring sacrament

[1] See Correspondence in *Church Times*, June to August 1914.

which consecration to the episcopate is not: that the Bishop is, in order, no more than a presbyter entrusted by the Church with a duty of representation and superintendence; and that the limitations imposed on other presbyters are only canonical. The presbyterate remained in its essential nature what it was as apostolically given, indefeasibly retaining the character and powers impressed upon it at its creation. The guiding principle of the Reformers was that developments were to be set aside, and scriptural discipline restored as at the first.[1] As regards Ministry this meant that the presbyterate should be restored to its primitive position.

We do not find at the Reformation, or for some time afterwards, any hostility to Episcopacy as a form of government.[2] We find only a resolve to reclaim for the Presbyterate recognition of its fundamental

[1] Isaiah i. 26.

[2] See *e.g.* Knox to Assembly of 1572; Calvin, Letter to King of Poland, 1554.

character, and to deny to the Episcopate any *divinely given* right to absorb the functions of the Presbyterate, or itself to be reckoned essential.

Under this common principle the Reformation pursued different courses in different countries. In the Scandinavian countries and in England the Episcopate was continued, but in the former at least with clear recognition of its dependence on ecclesiastical institution. In some Lutheran countries and in Scotland, Superintendents (analogous to the Bishop of the sub-apostolic age) were substituted. In France, Switzerland, and parts of Germany the primitive Council of Presbyters was revived. These were varying applications of one doctrine of ministry: namely, that the Presbyterate is the highest Order of Ministry and is constituted the Stewardship of grace and ordinance. In reviving and asserting this doctrine, the Reformers proceeded precisely as they did in restoring the chalice to the laity — not abolishing or

changing anything which the Church has received from the Lord, but resting in the security of obedience to original and apostolic discipline. They 'placed the crown again' on the heads of those on whom the Apostles set it, that is, of the presbyters.[1]

ORDINATION

Ordination is a solemn setting apart of a person to some public church office.[2] It is manifest by the Word of God that no man ought to take upon him the office of a Minister of the Gospel until he is lawfully called and ordained thereunto.[3] Ordination is always to be continued in the Church.[4] Every Minister of the Word is to be ordained by the imposition of hands, and prayer, with fasting.[5]

[1] 'Super Capita Sacerdotum, id est, Ministerorum Christi': Smeton, *Orthodoxa Responsio*, p. 6 (1579).

[2] *Form of Church Government*, 'Touching the Doctrine of Ordination.'

[3] *Ibid.*, 'Directory for the Ordination of Ministers.'

[4] *Ibid.*, 'Concerning the doctrinal part of Ordination of Ministers.'

[5] *Form of Church Government.*

The term Ordination is used indifferently of various offices as well as of the presbyterate; *e.g.* of the diaconate (both male and female), as well as of those orders which anciently were known as 'minor' (reader, doorkeeper, etc.). There is no necessary reason why it should not be applied to the making of a lay-elder, his office being a 'church office,' though, for avoidance of confusion, the term 'admission' may in that case be preferred, and has been used.[1]

In the same way the laying on of hands is a general symbol of benediction, of consecration, of the transmission of office, or of the bestowal of authority: as, for example, on penitents when reconciled, in confirmation of the baptized, on deacons and (in the East) on deaconesses, in consecration of bishops—as well as in the ordination of presbyters. In each case, Ordination being not a mechanical but a spiritual action, the effect of the act depends on the purpose with which it is used as indicated by the

[1] *Euchologion*, p. 397, edition 1905.

nature of the office in question, as well as by the words which accompany the action, whether in the form of prayer or of declaration. In the case of Ordination to an order of Ministry divinely instituted, the Divine intention necessarily determines the effect.

It has often been discussed whether (other conditions being present) the use of imposition of hands is necessary to Ministerial Ordination. The essence of Ordination on the external side being succession—the sending by those who are sent, and the object of the accompanying rite being to make evident the bestowal of commission by the commissioned, it may be agreed that, so long as this intention is clear and is evidenced by word and act, the particular action employed for the purpose may be held indifferent.[1] The teaching of the

[1] 'There is even no abstract necessity for ordination to take place through tactual laying on of hands at all. Laying on of hands must be regarded simply as the means used by the Church to show that she is making the appointment and bestowing the authority: some such "outward and visible sign" to mediate the commission is doubtless required, but

Church of Scotland is that we are tied to the use of imposition of hands by Apostolic example and universal prescription. 'The *ceremonies* of Ordination are fasting, earnest prayer, and the imposition of the hands of the Eldership.' [1]

THE MINISTERS OF ORDINATION

Every Minister of the Word is to be ordained by the imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong,[2] by those to whom the imposition of hands doth

not necessarily this particular sign.' (Rawlinson, *Foundations*, p. 399.) The question is of importance only because so much more than need be has been made of the omission of imposition of hands, proposed in the *First Book of Discipline*. Mr. Rawlinson's position, above quoted, is substantially that of Calvin (*Inst.*, iv. 31, 6), and of George Gillespie (*Assertion of the Government of the Church of Scotland*, c. xiv.), and presumably that of the authors of the *First Book of Discipline*, which is sufficiently emphatic as to the need of ordination, whether indicated by contact or by benediction.

[1] *I.e.* of the presbyterate; *Second Book of Discipline*, ciii.

[2] *Form of Church Government*, 'Touching the Doctrine of Ordination.'

appertain.[1] It is requisite that Ministers be ordained by some, who being themselves set apart for the work of the Ministry have power to join in the setting apart of others.[2]

'*The full teaching here*' (that is, of the *Form of Church Government* as a whole, as to 'Derivation of the Ministry') '*is that the Christian ministry derives not from the people but from the pastors, that a scriptural ordinance provides for this ministry being renewed through the ordination of presbyter by presbyter, that this ordinance draws its origin from the Apostles who were themselves presbyters, and that through them it passes to its source in Christ.*'[3]

'The Church of Scotland allows no power in the people, but only in the Pastors of the Church, to

[1] *Form of Church Government*, 10, 'Concerning the doctrinal part of Ordinationof Ministers.'

[2] *Ibid.*, 'Special Rules.'

[3] *Report to the General Assembly of* 1911 *by Special Committee on the Petition of Rev. J. A. D. Macdonald.* General Assembly Reports for 1911, p. 1170. (Mr. Macdonald was a Wesleyan minister applying for recognition as ordained. The Committee recommended that the petition be not granted. Mr. Macdonald accordingly received Ordination from the Presbytery of Edinburgh.)

appoint or ordain Church officers.'[1] 'Our Church doth condemn any doctrine that tends to support the people's power of ordaining their ministers.'[2] 'Ordination is the appointment of Jesus Christ, conveying a character by the instrumentality of the Office Bearers of the Church.' 'Against both' (*i.e.* both those who despise Ministry, and those who represent it 'as given by Christ to the people and transferred by them at their pleasure to those whom they choose') 'we presbyterians join with the Church of Rome and the Church of England in holding that the persons vested with Church government derive their powers not from the people, but from Jesus Christ by His Ministers.'[3]

The doctrine of succession as an element necessary to constitute 'lawful ministry' is thus the doctrine of the Church of Scotland and of its standards. It has been continuously taught in its Acts and Con-

[1] *Act of Assembly*, 1698, vi. 3: 'Anent the calumny of Thomas Cripps, Rector of Bury, in a sermon preached by him.'

[2] Steuart of Pardovan, *Collections*, Book I. i. 21.

[3] Principal George Hill, *Lectures*. 'What Erskine's *Institutes* are to the Scotch lawyer, Hill's *Lectures* are to the Scotch divine' (Cunningham, *Ch. Hist. of Scot.*, II. xxxviii.).

fessions, probably since 1560,[1] certainly since 1566, and has been asserted and maintained by its Divines in an uninterrupted tradition to the present day.[2]

AUTHORITY TO ORDAIN

Ordination is the act of a presbytery: the power of ordering the work is in the whole presbytery.[3] The preaching presbyters orderly associated either in cities

[1] It is impossible here to enter on reasons for declining to recognise the *First Book of Discipline* as an authoritative expression of the Church's mind. Some of these reasons are given in *Reunion* (Gardner Hitt, 1909, pp. 22-23). Whatever its authority, it is apparently inconsistent with itself in its position that succession is not a mark of the true Church; since it insists on Ordination by ministerial authority and agency, judging those who tamper with Christ's seals (the Sacraments) without authority, to be 'even worthy of death.' The intention was to deny that possession of succession was *in itself* enough to constitute Rome to be the true Church. The Latin translation (prepared for transmission abroad) cleared up this ambiguity—the phrase there is *successio Episcoporum*.

[2] An account of the doctrine of Ministerial Succession, as held in the Church of Scotland, will be found in *Reunion*, pp. 17-48 (Hitt, Edinburgh, 1909).

[3] *Form of Church Government*, 'Touching the Power of Ordination.'

or neighbouring villages are those to whom the imposition of hands appertains for the congregations within their borders.[1]

Under the Constitution of the Church of Scotland, the Presbytery as a Court includes representative lay Elders, and these act with the Clergy in the legal processes which terminate in appointing the ordination to take place. In the Ordination itself they do not act. Ordination is conferred by the presbyters of the court, proceeding upon resolution of the court as a whole; or it may be conferred by a delegation of their number 'specially appointed by the presbytery' for the purpose.[2] 'The magisterial power to ordain[3] is given to the presbytery: and the Ministerial (or executive) power to regularly associated preaching presbyters.'[4]

Presbyters that they may ordain must

[1] *Form of Church Government*, 'Touching the Power of Ordination.'

[2] *Report*, Macdonald Petition, p. 1173. *Form of Church Government*, 'Directory for Ordination,' 5, 8.

[3] Or rather to authorise Ordination. [4] *Report*, p. 1169.

be 'orderly associated' either as the Ministerial constituent of a regular court, or as delegated by such a court. Individual presbyters cannot ordain. Presbyters may not voluntarily associate themselves to ordain. They must act in their place in the Church's system. There must be behind them authority; and the authority must be that of the Church as a whole.[1] Thus, for example, Colleagues in the Pastorate of a single congregation (even though sufficient in number) are not thereby 'orderly associated' for the purpose of ordination.[2]

Presbyters orderly associated may ordain only 'for the congregations within their bounds,' which mark the limits of their jurisdiction as a court. To ordain for a more general purpose (as for Foreign or Mission Service) requires the authorisation of the General Assembly.

[1] *Report*, p. 1169.

[2] *Form of Church Government*, 'Touching the Power of Ordination.'

THE DIACONATE

The Scripture doth hold out Deacons as distinct officers in the Church. Whose office is perpetual. To whose office it belongs not to preach the Word or administer the Sacraments, but to take special care in distributing to the necessities of the poor.[1]

The position of the Diaconate in the Church of Scotland must be called anomalous and unsatisfactory. Universally recognised [2] as of Apostolic ordinance and as an order of Ministry, it is left in practical abeyance.

In the earlier centuries a permanent ministry of large scope and weighty influence, the Diaconate had in the Mediæval Church become no more than a step towards the presbyterate. The somewhat half-hearted attempts of Reformers, in the

[1] *Form of Church Government*, 'Deacons.'

[2] At the Reformation 'the only orders recognised were two, those of Presbyter or Minister and the Deacon.' (Story, *Apostolic Ministry in the Church of Scotland*, p. 249.)

sixteenth century or later, to restore its Scriptural place and primitive efficiency in the Church's system have failed. Its functions have been largely absorbed by the lay Eldership, or are remitted to officials appointed *ad hoc*.[1]

LAY ELDERSHIP

As there were in the Jewish Church elders of the people joined with the priests and levites in the government of the Church ; so Christ, Who hath instituted government and governors ecclesiastical in the Church, hath furnished some in His Church, besides the Ministers of the Word, with gifts for government and with commission to exercise the same when called thereunto, who are to join with the Minister in the government of the Church. Which

[1] In a few parishes 'deacons' appear to exist and to occupy the position of assistants to the Kirk Session, at whose meetings they may be present, but without membership of the Court. They are chosen by the Session, and are publicly admitted to office with prayer, without imposition of hands.

officers Reformed Churches commonly call Elders.[1]

Scriptural institution is not claimed by our standards for this office; but they adduce in support of it (*a*) an Old Testament precedent; (*b*) the fact that among the flock persons are found with those gifts of the Holy Spirit which are requisite for counsel and rule: which gifts ought to be recognised and utilised by the Church. To such persons the Church therefore gives commission for the regular exercise of the same; not as if thereby creating an ordinance, but by the right inherent in the Church 'to set down rules and directions for the better ordering of the . . . government of the Church.'[2]

The use of the word *Elder* in this con-

[1] *Form of Church Govt.*, 'Other Church Governors.'

[2] *Conf. of Faith*, xxxi. 3. (See also *Ibid.*, i. 6: 'There are some circumstances concerning . . . the government of the Church common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence according to the general rules of the Word, which are to be observed.')

nection is not derived from Scripture, but is referred, by the Form of Church Government as quoted above, to current Reformed usage. It is not, that is to say, a translation of the Scriptural word *Presbyter*, but of the Latin *Senior*, or French *Seigneur*, as then and still employed in the Reformed Churches of France and Switzerland. The precedent quoted [1] indicates 'Elders of the people.' They are representative of the flock, taking part with the Ministry (1) in matters of discipline, (2) in government, (3) in administration of affairs.

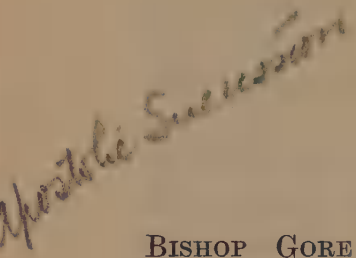
Elders are chosen from the Christian laity by the Kirk Session of each parish, and are publicly admitted to office by the Minister, with prayer. Their appointment was originally annual, but under present legislation

[1] 2 Chron. xix. 8. For the general function, further references given by the *Form of Church Government* to Rom. xii. 7 and 1 Cor. xii. 28. Under the heading of 'Officers of particular Congregations,' the *Form of Church Government* seems, however, to make a distinction between 'ruling,' which is a function ascribed to the Pastor, and that of 'joining in government,' which is ascribed to the Elder.

lasts as long as local connection is maintained. The office can be resigned. The appointment of an elder is for a particular parish and congregation, and lapses when he ceases to be a member of the Kirk Session to which he had been admitted. An elder from each parish, chosen by its session, represents it in the Presbytery of the bounds and Synod of the province, and a proportion of elders (which varies with legislation) is sent by each presbytery to the General Assembly of the year.

As representing the Flock of God, as well as by the solemnity of their admission and by the extent and weight of the duties entrusted to them, their office may be considered a spiritual office of high dignity and importance. It is not, however, an order of the sacred Ministry, and it includes none of the functions of the presbyterate in relation to Worship, Sacraments, or Orders.[1]

[1] See Mair's *Digest of Church Laws*, 3rd edition, p. 126.



NOTE

Bishop Gore has a valuable passage (*Church and Ministry* pp. 62-64) in which he exalts 'the principle of apostolic succession above the question of the exact form of the ministry in which the principle has expressed itself.' Mono-episcopacy, he says, is rather the outcome of a principle than itself a principle. 'Nobody would maintain that the continuity of the Church would be broken if in any given diocese all the presbyters were consecrated to the Episcopal Office and governed as a co-ordinate College of Bishops without Presbyters or Presbyter-Bishops. . . . Something equivalent to this arrangement has been commonly believed in the West to have existed in the early Church.' The belief

referred to is of course that of, *e.g.*, Lightfoot (*Dissertation* appended to his Commentary on Philippians), that a collegiate episcopate preceded a monarchical.[1] It is further, however, a belief that these colleges were composed of *presbyters*. The term 'presbyter-bishop' is a convenient invention of recent date. It occurs in no ancient authority. There is no ground for the implication that an *order* of presbyter-bishops distinct from presbyters ever existed. The fact, drily stated, is that in certain places—which constituted at the least a large proportion of those of which we have information—presbyters are found exercising the oversight conjointly; nor is the fact changed by referring to them as a 'plural episcopate.' They were presby-

[1] The belief is so far assented to by Mr. Rawlinson (*C. M. Hist.*, p. 413) that he admits it to be 'probable that in a few localities there *was* at first something like a "plural Episcopate"'—so much, he thinks, may be reasonably inferred as to Philippi and Corinth. But it may also be inferred as to Rome, Alexandria, and perhaps Ephesus (Acts xx. 17, 28); and the plurality contemplated is a plurality of Presbyters.

ters forming a college or presbytery which exercised government.

It is extremely difficult to see how such presbyteries or colleges differ in principle from those which were set up at the Reformation among ourselves. Bishop Gore consents that ordinary arrangements of the Ministry may be departed from (or at least that the violation is of secondary importance) if the principle of the Apostolic succession be not violated. The *principle* in question has not been violated—it has been most carefully conserved by us, and is maintained in our practice : of that there can hardly be dispute.[1]

Dr. Gore, however, has this difficulty, that, if presbyters ever possessed and exercised in common the power to transmit Orders, this power had been lost to them and was not possessed by those presbyters who at and after the Reformation believed that they possessed and could validly

[1] See *Reunion*, pp. 17-48, and Report in Macdonald Case, *Reports*, 1911.

exercise it. He thinks that they assumed a function not committed to them—taking the honour to themselves.

This supposes that the nature of a Divine Ordinance can be altered by canon—which is an unsafe position. It is the position, *e.g.*, of the Bull of Leo XIII., which rejected the Orders of the Church of England on the ground of the absence from the Anglican Ordinal of the *Traditio Instrumentorum*. The powers of an order of the Ministry, divinely instituted, are inherent in the order. The Church ministerially confers the order, and therewith all that the Lord has included in the commission of that order. Exercise may be restrained by canon, but power is not thereby taken away, and the necessity of circumstance may supersede canon. In the Scotland of the sixteenth century the existing 'arrangement in the ministry' had collapsed by the abdication or by the impossibility of the persons representing it, and the restraints which custom and regulation had laid on the

fundamental ministry of the presbyterate might very well seem to be in suspense. In falling back upon the inherent and institutional capacities of that ministry for government and for propagation of orders, the *principle* of succession was not violated. That which Presbyters had received *of the Lord* they delivered to us.

As for 'assuming' function or 'taking honour to themselves' in a manner morally discoloured by personal self-assertion,[1] it must be remembered that the doctrine of Jerome as to the fundamental identity of the orders of presbyter and bishop was the current doctrine of the Schools [2]—the Reformers were not the first to bring it up:

[1] *Church and Ministry*, p. 63; cf. 304.

[2] The English Reformers accepted the doctrine as fully as others. *Instit. of a Christ. Man* (approved by Convocation, 1537): 'In the New Testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of presbyters or bishops'; and *The King's Book*, 1540, 'of these two orders only, priests and deacons, Scripture maketh express mention.'

'S. Hieronymi sententia universae ecclesiae Latinae acceptissima fuit et immerito a multis theologis cum gravi

they had learnt it in the Roman Communion, and they applied it in good faith to the necessity in which they found the Church to stand: not taking honour to themselves in any self-assertive spirit, but rather confessing a responsibility which they believed to have been committed to them by the Head of the Church in their ordination.

The conception that an evolutionary office or 'arrangement of the Ministry' can by ecclesiastical authority or by prescription of usage attain to an obligatory relation to conscience or become necessary to validity, is perilous to others than Presbyterians. For on that ground it is difficult to see how the Roman obedience can be other than obligatory and necessary. And if canonical restrictions must always stand as sufficient to bar valid exercise of the powers of order, a question seems to be

censura repudiata: imprudentes enim cum S. Hieronymo universam prope ecclesiam Latinam condemnarunt.' (Morinus, de Sacr. Ordinat., pars. iii. ex. iii. 2, 19, quoted by Gore, *Church and Ministry.*)

raised of the action of Bishops who were consecrated under that obedience, and with commission in which the exercise of episcopal functions in separation from the Roman See was certainly not contemplated.

The interesting and illuminating treatment of the subjects, 'The Christian Ministry in the Apostolic and sub-Apostolic periods' and 'Apostolic Succession,' by Dr. Armitage Robinson and Mr. Turner in the *Essays on the Early History of the Church and Ministry*, which have appeared since the preceding pages were prepared for publication, does not seem to the writers to weaken the position as to Orders which they have endeavoured to commend.

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